Child. & Ref.

LIBRARY
NOV 6 1944
DARTMOUTH COLLEGE

The CHRISTIAN CENTURY

Published Weekly

American Action in the League
An Editorial

Will the Drys Get Together?
By Albion Roy King

Industrial Way of Life
By James McBride Dabbs

William Temple
An Editorial

Unsnarling the Nisei Tangle
By Galen M. Fisher

15 Cents a Copy • November 8, 1944 • Four Dollars a Year

A POST-WAR PROGRAM FOR JEWS

The following letter to Secretary of State Cordell Hull was made public Oct. 19 by Lessing J. Rosenwald, President of the American Council for Judaism, Inc.

The Council, a nation-wide organization of Americans of Jewish faith, has as its program the acquisition of a status of equality for Jews all over the world.

THE HONORABLE CORDELL HULL,
SECRETARY OF STATE,
WASHINGTON, D. C.

My dear Mr. Secretary:

I respectfully submit the following in behalf of the American Council for Judaism, Inc. of which I have the honor to be President:

We are deeply impressed by the fact that our Government is demonstrating its concern with basic human problems, the solution of which will be essential to the maintenance of peace and the attainment of security upon which the hopes of the world are based. We are heartened by the conferences on relief, education and international cooperation. We are especially grateful that our Government is actively engaged in alleviating the plight of persecuted and under-privileged people everywhere; recognizing that when persecution and injustice are permitted to endure, they leave the world scarred with hatred, miseries, war and devastation.

As American citizens of the Jewish faith, we present herewith our views on one aspect of these problems—the situation confronting our co-religionists abroad.

The official history of the Nazi accession to power in Germany began with a long series of odious acts of discrimination, persecution and violence against Jews. These acts mounted in ferocity until they attained the indescribable horrors of extermination camps. I shall not here recapitulate the full chronicle of this infamy. The tragic facts are fully known to you.

A sober regard for a world free from fear and from the persecutions which breed hatred and war, has, no doubt, persuaded you that the fullest consideration must be given for the restitution, restoration and future security of all the victims. You have, yourself, proclaimed the high standard that we must have a world in which Jews like all men are free to abide in peace and in honor. In an effort to realize that goal, we submit the following as the cardinal consideration:

Jews living in all parts of the world as members of a religious faith, are entitled as of right and not on sufferance, to full equality all over the world.

We, therefore, ask this—and only this—for our fellow Jews: equality of rights and obligations with their fellow-nationals. This means equality in the countries in which Jews live and choose to remain; equality to return to those lands from which Jews have been forcibly driven; equality to migrate wherever there is an opportunity for migration. We urge this as the cardinal concept by which post-war plans affecting Jews must be measured. We trust that the United States of America, in accordance with its traditions, and in its own enlightened self-interest will exert its fullest influence for the universal acceptance of this concept of full equality of rights and obligations.

Jews were singled out as the first victims of Axis aggression and have, therefore, suffered longer than others. Precisely because this is true, their future, if it is to be more hopeful than their past, must not be built upon policies that continue to segregate them for any treatment departing from the principle of full equality.

Fundamentally, the solution to the problems of Jews, a religious and not a national group, rests on recognition of the inalienable rights of the individual. Once that concept of human freedom is unqualifiedly accepted, Jews will require no special measure.

Accordingly, we look confidently to our Government to aid in the restoration to, or if need be, acquisition by, Jews of equality of religious, civic and political rights inherent in full citizenship. Restitution shall be provided with equality for all citizens, based upon the degree of injury suffered.

We also look to our Government for assurances that in all programs for resettlement, repatriation, reconstruction and migration, it will steadfastly call for adherence to the principle of equality of all nationals regardless of race or creed.

Millions of all faiths have been uprooted by

this war and may need or desire to find new homes. In their behalf we urge the maximum simplification of migration policies and procedures; economic aid to migrants; and the extension of generous support to all potential centers for larger post-war immigration in those territories holding forth promises of development in the near future.

We urge our Government to use its good offices to guarantee that in those potential centers of immigration not now having the status of a sovereign nation:

1. Immigration shall not be limited by racial or religious qualifications but shall be determined by the expanding economic capacity and political stability of these territories.

2. The institutions of self-government shall be speedily established as soon as populations demonstrate a capacity for self-government—and by no other standard.

One such territory is Palestine. The adoption of these principles would mean abolition of the British White Paper of 1939 and its unjust discrimination against Jews.

We urge the adoption of the following principles in a clear declaration of policy on Palestine that would take the place of all previous documents and commitments which have been variously interpreted, and which have led to confusion among our co-religionists and others. Such a policy should, we urge, stress the special character of Palestine as part of the religious heritage of Judaism, Christianity and Islam and make adequate provision for the maintenance of the holy places under international control. It should aid immigration consistent with the fullest possible economic development and political well-being of the country without special limitations or privileges. It should lead to the earliest possible acquisition of self-government, in which all fulfilling the requirements of citizenship shall be free to participate.

We oppose the establishment of Palestine or any locality as a Jewish State or Commonwealth. We regard as fundamentally undemocratic the procedures involved in such an establishment, such as a preferred status in immigration to those of one religious faith and an arbitrary and indefinite postponement of self-government.

Such proposals will, we believe, embroil Jews now in Palestine in continuing civil strife and place in jeopardy the equality of status of Jews everywhere who are integrated in their respective homelands and do not wish to be party to a Jewish State or Commonwealth. Our emphasis therefore, is on the attainment of the status for Jews of full equality for citizenship—its rights and its responsibilities.

We are, of course, aware that stipulations of equality are not, in and of themselves adequate to prevent serious discrimination and the engendering of fear and insecurity. We therefore urge their implementation by the establishment of appropriate international machinery, to which those deprived of such rights may turn and obtain redress.

Finally, we recommend for the earnest consideration of our Government the adoption of a policy to implement the principles set forth above; a policy whereby the United States of America, when it is contemplating the extension of assistance to a country, will consider, as one of the major factors, that the country under consideration accepts the concept of equality of all its nationals without regard to race or creed. Such a condition to the extension of American aid, either alone or in concert with others of the United Nations, would be an effective, practical demonstration of our determination to foster the principles of democracy in the post-war world.

The foregoing is submitted to you, Mr. Secretary, in the earnest belief that every effort towards the elimination of persecution and discrimination is a contribution to world peace and is, therefore, in harmony with our fundamental national interest.

I should be very happy to put myself and this organization at your disposal for any services that we may be able to render.

Very respectfully yours,

Lessing J. Rosenwald

American Council for Judaism
1321 Arch Street, Philadelphia 7, Pa.

President
LESSING J. ROSENWALD, Philadelphia, Pa.
Vice-Presidents
RALPH W. MACK, Cincinnati, O. RABBI LOUIS WOLSEY, Philadelphia, Pa.
FRED F. FLORENCE, Dallas, Tex. RABBI LOUIS BINSTOCK, Chicago, Ill.
RABBI IRVING F. REICHERT San Francisco, Calif.
Treasurer
D. HAYS SOLIS-COHEN, Philadelphia, Pa.
Executive Director
RABBI ELMER BERGER, Philadelphia, Pa.

Gentlemen:
I would like to join the American Council for Judaism. Enclosed is my membership dues of $2.00 ☐
I would like to know more about the American Council for Judaism. Please send me your literature ☐

Name_____

Address_____

In This Issue

ALBION ROY KING

is dean of men and professor of philosophy at Cornell College, Mount Vernon, Iowa, and is staff correspondent for The Christian Century in Iowa and Nebraska. He has contributed several articles to this and other periodicals concerning the American Legion, of which he is a member. He has also written for these pages on student religion and on various aspects of the liquor problem.

GALEN M. FISHER

is a specialist on social research. For many years he was secretary of the Institute of Social and Religious Research, New York. He was general director of studies for the Laymen's Foreign Missions Inquiry in the 1930's. For twenty years before 1919 he was a representative in Japan of the International Y.M.C.A. Last year he wrote a widely quoted series of articles which appeared in The Christian Century under the title, "A Balance Sheet on Japanese Evacuation." His address is 11 El Sueño, Orinda, Calif.

JAMES MCBRIDE DABBS

formerly was professor of English in Coker College, Hartsville, S. C. He has written many articles for this and other magazines. Among his contributions to The Christian Century are articles on "Spiritual Freedom in the Socialist State," 1937; "Is a Christian Community Possible in the South?" 1940; "The Totalitarian Drift," 1941; and "When and How to Hate," 1942.

ROBERT E. COREY

is on the staff of the Minot, N. D., *Daily News*.

Coming

The series of articles on "Can Catholicism Win America?" by Harold E. Fey begins in The Christian Century on November 29.

The CHRISTIAN CENTURY

November 8, 1944

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*
HAROLD E. FEY, *Field Editor*

Staff Correspondents

EDWARD SHILLITO (London)
J. HENRY CARPENTER (New York)
STANLEY A. HUNTER (San Francisco)
ALVA W. TAYLOR (Nashville)
ALLAN A. HUNTER (Los Angeles)
JOHN RAY EWERS (Pittsburgh)
K. J. FOREMAN (Davidson, N. C.)
E. H. PRUDEN (Washington, D. C.)
EDGAR DEWITT JONES (Detroit)
MARSHALL WINGFIELD (Memphis)
P. OOMMAN PHILIP (India)
HAMPTON ADAMS (St. Louis)
G. BAEZ CAMARGO (Mexico City)
CHARLES L. VENABLE (Chicago)
RICHARD K. MORTON (Providence)
ACTON E. MIDDLEBROOKS (Alabama)
A. T. MCNAUGHTON (Australia)
PEDRO ZOTTELE (Santiago, Chile)
RAYMOND B. WALKER (Portland, Ore.)
C. D. BRODHEAD (Philadelphia)
CARL HEATH KOPF (New England)
MALCOLM W. WILSON (New Zealand)
DECOURCY H. RAYNER (Quebec)
GEORGE CARSTAIRS (Edinburgh)
CLARENCE W. KEMPER (Denver)
F. W. BURNHAM (Richmond)
ALBION ROY KING (Des Moines)
ERNEST M. HOWSE (Winnipeg)
HUGH MCLEOD (Victoria, B. C.)
GEORGE W. BUCKNER, JR. (Indianapolis)
ALFRED W. SWAN (Madison, Wis.)
O. M. WALTON (Cleveland)
J. MAURICE TRIMMER (Macon, Ga.)
WALTER W. SIKES (Berea, Ky.)
JOHN M. VERSTEEG (Cincinnati)
BERT G. MITCHELL (Seattle)
E. W. GRANT (South Africa)
A. R. TIPPETT (Fiji Islands)
JOSE SHERCLIFF (Portugal)
THOMAS C. DICK, JR. (St. Paul)
HUGH J. WILLIAMS (Puerto Rico)
WARREN GRAFTON (Kansas City)
E. RALPH WIBORG (New Haven)
WALTER D. CAVERT (Syracuse)
G. P. MACLEOD (Toronto)

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Copyrighted 1944 by The Christian Century Press. All rights reserved. Published weekly by The Christian Century Press, 407 South Dearborn Street, Chicago (5), Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

Contents

Editorial
- Editorial Paragraphs 1277
- William Temple 1280
- American Action in the League 1281

Contributed Articles
- Will the Drys Get Together? by Albion Roy King 1283
- Unsnarling the Nisei Tangle, by Galen M. Fisher .. 1285
- The Industrial Way of Life, by James McBride Dabbs 1288

Books
- The Church of the Brethren and War, by Rufus D. Bowman 1290
- The Christian Sacraments, by Hugh Thomson Kerr 1290
- Books Received 1291

Correspondence 1292

News of the Christian World
- Correspondence from England 1294
- Correspondence from Georgia 1294
- Correspondence from Chicago 1296
- Correspondence from Wisconsin 1296
- Discuss China Rumors 1297
- Correspondence from South Africa 1298
- Correspondence from Memphis 1298
- Property to Chinese 1299
- Oppose Conscription 1300
- Correspondence from Nashville 1301
- Berggrav in Good Health 1302
- Strahl Made Book Editor 1302
- Rabbi Names Best Books 1302

Current Feature Films 1303

Calendar of Coming Events

Nov. 5-8 Mississippi Disciples Convention, Vicksburg.
Nov. 5-12. Week of Prayer.
Nov. 8-10. Mission to Christian Teachers. St. Louis, Mo., Huron, S. D., Spokane, Wash., Des Moines, Ia.
Nov. 12. World Order Sunday.
Nov. 12. Community Church, Boston; Scott Nearing, speaker.
Nov. 12. Ford Hall Forum, Boston; Ernestine Freud, speaker.
Nov. 12. Second Congregational Church Forum, Waterbury, Conn.; Stephen S. Wise, speaker.
Nov. 12. Men and Missions Sunday.
Nov. 12. Chicago Sunday Evening Club; Roy Ewing Vale, speaker.
Nov. 12-14. Mission to Christian Teachers, Fargo, N. D., Rochester, N. Y., Decatur, Ill., Baltimore, Md., Seattle, Wash.
Nov. 12-18. Children's Book Week.
Nov. 12-Dec. 3. United Church Canvass.
Nov. 14-16. Georgia Disciples Convention, Atlanta.
Nov. 14-16. National Convocation on the Church in Town and Country, Elgin, Ill.
Nov. 14-16. Biennial Assembly, United Council of Church Women, Columbus, O.
Nov. 14-17. Florida Disciples Convention, Ocala.
Nov. 15-17. Mission to Christian Teachers, Topeka, Kan., Albany, N. Y.
Nov. 18-21. Mission to Christian Teachers, Harrisburg, Pa., Oklahoma City, Okla.
Nov. 19. Community Church, Boston; T. Clayton Powell, Jr., speaker.
Nov. 19. Ford Hall Forum, Boston; Marquis M. Childs, speaker.
Nov. 19. Annual Meeting, Rural Life Association, Richmond, Ind.
Nov. 19-25. Freedom of the Press Week.
Nov. 20. Fellowship Forum, Philadelphia; Oswald Garrison Villard, speaker.
Nov. 22-24. Mission to Christian Teachers, Phoenix, Ariz.
Nov. 23-25. National Council for the Social Studies, Cleveland, O.
Nov. 25-27. United Stewardship Council Annual Meeting, Pittsburgh, Pa.
Nov. 26. Community Church Boston; Carl J. Friedrich, speaker.
Nov. 26. Ford Hall Forum, Boston; André Michalopoulos, speaker.
Nov. 26-28. Mission to Christian Teachers, Dallas, Tex., Long Beach, Calif.
Nov. 28-30. Biennial Meeting, Federal Council of Churches, Pittsburgh, Pa.
Nov. 29-Dec. 1. Mission to Christian Teachers, Houston, Tex., Los Angeles, Calif.
Dec. 3 Community Church, Boston; John Haynes Holmes, speaker.
Dec. 3. Ford Hall Forum, Boston; Lewis Browne, speaker.
Dec. 3. Charles Street Forum, Boston; Bernard Iddings Bell and John Haynes Holmes, speakers.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LXI CHICAGO, NOVEMBER 8, 1944 NUMBER 45

EDITORIAL

IF THE DISASTER suffered by the Japanese fleet is as conclusive as our newspapers claim, further rapid developments in the Philippines and in east Asia may be expected to follow very soon. With the enemy fleet greatly reduced in strength, it has no choice but to withdraw. Present prospects would seem to require its retreat at least as far as Formosa, leaving the defense of the Philippines to the 200,000 Japanese troops which are said to garrison those islands. In this situation, it would not be surprising if the next move struck directly at Formosa. That large island, which Japan took from China fifty years ago, has been the key to the South sea strategy of Japan. Here troops were trained for the jungle fighting which took Malaysia and Burma and here the Japanese navy has developed one of its greatest bases. The reduction of Formosa would be a major undertaking, but once it were in our hands, all sea travel south of Shanghai could be stopped. The next step would then be an early landing on the shores of China. General Stilwell's sudden departure from Chungking, as yet unexplained, may be related to this prospect. Stranger things have happened than that this old China hand should reappear in command of such an expedition.

Victory in Philippines Opens Way to China

Unconditional Surrender Not Asked of Japan

THE PHILIPPINES victory opens the possibility that the Asiatic war may end as abruptly as the European is expected to do, but sooner. Again, this assumes that the extent of the victory has not been misrepresented or its cost too greatly minimized. The temptation to do both is strong in the closing days of an election campaign. However, Joseph C. Grew, former ambassador to Japan, is not the kind of man to play pre-election politics with the hope of peace. His broadcast, urging the misguided leaders of Japan to abandon the struggle without further bloodshed, reminded Japan that while the price of peace is high, it is not nearly so high as the Japanese will be forced to pay if they continue their desperate but fruitless resistance. Ambassador Grew could do this because he had something more to offer than unconditional surrender. A year ago the Cairo conference, in which Generalissimo Chiang participated with Prime Minister Churchill and President Roosevelt, laid down precise terms for the surrender of Japan. The Japanese have had a year to reflect on them. They demand the liquidation of a half-century of conquest and will require the reorientation of the entire Japanese economy. Even though they involve Japan's reduction to the position of a third-rate power, they may seem preferable to the alternative which now confronts that nation. Ambassador Grew's counsel will therefore be weighed carefully. He is respected as a man who has more than once spoken "straight from the horse's mouth" in Tokyo. Those in Japan who have long maintained that his advice should be taken more seriously should now find their position strengthened.

Will This Be the Last Civilian Election?

AFTER all the charges and counter-charges, it seems probable that more than three million votes were cast by service men in yesterday's election. That is a pretty fair record. It suggests that not many service men who wanted to vote, and who would have been able to vote had they remained in civilian life, failed to get the desired opportunity. Taking into account the large number in the services who are under age, those who come from poll-tax states which would not lower their barriers for men and women in uniform, the Negroes who are always disfranchised in most of the south, and the service men from states where the result was preordained so that the casting of a ballot would have made no difference one way or the other—taking all these into account, the soldier vote has apparently been as large proportionally as that cast by civilians. Most of the hullabaloo in Congress and in the states about the way in which soldiers have been disfranchised turns out to have been simply

election ballyhoo. Four years from now, however, the eleven million men and women now in uniform will *all* vote. At least, all of them outside the south will vote. Will they vote as ex-soldiers? If so, we may just have had our last "civilian" election for a long time. This may be the last year for most of the current crop of candidates. Next time it may be the Commander Stassens and the Colonel La Follettes and the Lieutenant Will Rogerses and the Private Abe Fortases who will make up the tickets. And the party platforms—will they be written by some new veterans' legion?

Who Are the 'Peace-Loving' Nations?

SOONER than might have been expected, the countries fighting against the Axis are to be forced to a showdown on the meaning they attach to the phrase, "the peace-loving nations." Ever since the Moscow conference, the Allies have been using this as a handy phrase to describe the nations that are supposedly on our side. It is "the peace-loving states" which are to be welcomed into the world organization envisaged at Dumbarton Oaks. Of course, thoughtful persons have always been aware of the extremely slippery nature of the phrase. But these are slippery times, and there have been circumstances under which it seemed as though a slippery vocabulary might be a useful interim tool—so long as it wasn't challenged. Now, however, not only the phrase, but the conception behind it, has been challenged by an act of the Soviet Union. Only four days before the international conference on postwar civil aviation was to open in Chicago, Stalin announced that Russia was withdrawing its promise to participate because "countries which have conducted a pro-fascist policy . . . have been invited." He specifically named Switzerland as one such country! Now, in American eyes, if Switzerland is not a peace-loving nation, with a full right to participate with all other peace-loving nations in planning for the postwar order, then the United States simply does not understand what the words mean. Switzerland fascist? The charge sounds fantastic. But what we fear this means, and what it seems to us all independent observers of the developing postwar situation must fear, is that Stalin by this act is indicating his intention of imposing his vocabulary and his will on all postwar Europe. And the Soviet vocabulary contains some very odd definitions.

Negro Soldiers Blame War Department

NEGRO soldiers declare the war department could lift the blight of morale-shattering discrimination in the armed forces if it wanted to do so. According to Chaplain Grant Reynolds, whose articles in the September and October issues of the *Crisis* have aroused some concern in Washington, the Negro soldier thinks that department of the government is prolonging the war because many military leaders "would rather lose the war than see us have equality." Charging that the army is dominated by officers who come from the south and who seek to perpetuate plantation relationships, the second of these articles declares that "the Constitution and its accompanying Bill of Rights have been literally torn up and the bits insultingly thrown into the Negro soldier's face. Yet these sons of American mothers are expected to die and are dying in the face of such indignity. It is a widely known fact that nazi prisoners of war receive better treatment in this country than do thousands of Negro soldiers. Stripped of his constitutional rights, bereft of any particular concern for his welfare, denied the right to die honorably in his country's crusade, subjected each day to conditions which contradict every claim to democratic principle, the Negro soldier has been betrayed by the very agency which controls his destiny—the war department. As it prepares him for death on the foreign battlefields of the world, and actually sends him to his death, it winks at conditions which torture him physically and which mob and lynch his spirit. . . . It is small wonder that among many Negro soldiers, there is the feeling that the war department itself is helping to destroy their lives." The article is buttressed by illustrations of what happens to destroy the morale of Negro troops. They make shocking reading. We have no way of checking their truth, but in any case the fact would remain that over 750,000 Negro soldiers believe they are objects of unjust, unfair and un-American discrimination and that their belief is bound to color their attitudes when they return, trained fighting men, to their land and ours.

Chairman Favors Delay In Draft Decision

CHURCH protests are not all lost on Congress. Recently Charles F. Boss, Jr., executive secretary of the Methodist Peace Commission, wrote Robert R. Reynolds, chairman of the Senate military affairs committee, protesting against a decision on peacetime conscription before the end of the war. Citing a news report that the senator had announced his committee would begin discussions of a permanent draft after Congress convenes on November 14, Mr. Boss declared that "the consideration of this matter should be deferred until after the war." He referred to the action of ten peace organizations, as reported through the National Peace Conference, requesting postponement. He reminded the senator that last May the General Conference of the Methodist Church, "the only authoritative body which has the right to speak officially for the Methodist denomination," voted to "request Congress to postpone action on legislation involving postwar conscription until after the war." He ended by declaring that "certainly the ten or twelve million men now in the armed forces should be at home and have an opportunity for a calm discussion of this whole issue before it is hurriedly fastened upon the people of the United States in the midst of a war situation." A prompt reply came from Washington. Senator Reynolds agreed that "the subject is such an important one and such a controversial one that I think we should wait until after the war before deciding upon it." The chair-

man of the Senate committee did not need to be told that in addition to the Methodists and the peace organizations, the following leading Protestant bodies have demanded that the decision on the peacetime draft should be postponed until after the war: the United Lutheran Church, the Northern Baptist Convention, the Disciples of Christ, the General Assembly of the Presbyterian Church, U.S.A., the General Synod of the Evangelical and Reformed Church and the Annual Conference of the Church of the Brethren. His response to Mr. Boss' representations therefore may be set down as proving that for once at least the churches have spoken an influential word at the right time on a very important issue.

General Smuts' Plan Coming into Being

HOW SWIFTLY Europe is dividing into two great spheres of influence, Russian and British, and how rapidly the plan of Marshal Smuts to offset the rising Soviet power is coming into being, is shown by the announcement that a British-French-Dutch-Belgian military and political alliance is expected to be formed during negotiations in London this month. Marshal Smuts asked the small nations of western Europe to tie themselves in some organic way to the British empire in order to help Great Britain balance the Russian colossus. Most of the reactions from outside England were unfavorable when the South African premier delivered his famous speech. But in the year that has almost passed since then there has been time for opinions to change. Mr. Churchill, coming home almost empty-handed from Moscow, knows how important it is, if Britain is to preserve anything approaching a balance of power in Europe, that something akin to the Smuts plan shall be quickly achieved. And the governments of the small nations in western Europe, watching the tide of Russian influence move westward, are probably as apprehensive as Mr. Churchill. So this tight military and political alliance is being hastily arranged. It is not quite the full Smuts plan, to be sure, but it is very close to it. Frederick Kuh, the distinguished correspondent, in reporting from London on the coming negotiations, writes that "the four prospective partners in the west European entente are anxious to avoid any move that Moscow might view with suspicion." Undoubtedly. And Moscow will not view this move with suspicion. Rather, it will view it with certainty that it knows exactly what is afoot. Marshal Smuts tipped the Russians off long ago, and told them exactly why.

Is Winter War the Cost of Hate?

HOW hatred needlessly prolongs the war was pointed out last week by Major General J. F. C. Fuller of the British army. According to this retired officer, who writes in *Newsweek*, the Morgenthau proposal and its support in the press and in high official circles "ruined General Dwight D. Eisenhower's campaign." After preparations unparalleled in the history of warfare, the invasion of Normandy had gotten under way. The American break-through at St. Lo was followed by the swift and audacious advance on Paris. The German armies in France were reduced to rabble fleeing for their lives. Instead of waiting for the clearance of supplies through Atlantic ports which had not yet fallen, General Eisenhower decided to continue the chase "and drive the rabble helter-skelter over the Rhine to explode the panic in Germany." This was a correct decision, General Fuller believes. But even the foresight of General Eisenhower was unable to prevent politicians from turning the greatest political opportunity of the war into its greatest blunder. With consternation sweeping Germany, "Allied statesmen and the press psychologically pumped new life into the expiring Reich. The farther soldiers advanced, the more the politicians threatened—the Morgenthau excisions, the Rhineland to France, Brandenburg and Silesia to Poland, East Prussia to Russia, the Ruhr internationalized, re-education, economic sterilization of war criminals, and 80,000,000 Germans crammed into a country which could support about half that number. This necromancy ruined General Dwight D. Eisenhower's campaign." Germans set their backs against the Rhine wall and began to fight like people possessed. Whatever the future may reveal of other reasons for the sudden prolongation of the war when victory seemed in our grasp, we have no doubt that General Fuller has laid his finger on one factor of importance. Proponents of a peace of utter destruction are entitled to whatever satisfaction they can extract from the prospect that Allied soldiers' lives must be sacrificed through another winter of war that might have been avoided.

Concentration Camps For Hungarians?

GREAT CONCERN is felt by many Americans of Hungarian extraction at one clause in the armistice conditions imposed upon Rumania. They fear that it may be interpreted to authorize the incarceration in concentration camps of half the population of Transylvania —the Hungarian half—as that region returns to Rumanian rule. These fears are particularly rife among religious groups, Jews as well as Protestants and Roman Catholics. Article II of the Rumanian armistice agreement, which a Russian general signed on behalf of the United States, provides for "the interning of the citizens of both states mentioned [Germany and Hungary] who reside" in Rumania. As for Germans, there are only a few Saxons in Transylvania, and they acquired local nationality generations ago. But there are more than a million Hungarians, among whom flourish many of the best organized and most firmly rooted Protestant churches in central and southeastern Europe. A special annex to Article II exempts Jews from the internment authorized for all Hungarians. But thoughtful Jews are as apprehensive of the long-range results if Jews are now freed from the sufferings inflicted on gentiles as they formerly were when Hitler and his fascist imitators made the Jews the principal objects of persecution. The question which agitates Hungarian-born Americans is the interpretation of the term "Hungarian citizen" in this provision of the

armistice. It might be narrowly interpreted in a way that would apply to very few persons in Transylvania. Or it might be made to cover more than a million people there. If the latter, the way would be open to a fresh horror in postwar Europe, for the Hungarians insist that the only purpose in herding all Hungarians in Transylvania into concentration camps would be as a preparatory step toward shipping them for forced labor in Russia. In an effort to clear up the official interpretation of this portion of the armistice terms, Protestant, Catholic and Jewish Hungarian-American bodies on October 6 sent a long letter of inquiry to President Roosevelt. Other approaches have been made, one by The Christian Century, to the Soviet embassy. So far no replies have been forthcoming. This silence seems ominous to the Hungarian-Americans. Since the good faith of the United States is involved by its signature to the armistice, this would seem to be a question that should be cleared up at once.

William Temple

ENGLAND never had a primate, at least in recent centuries, who came as near being everybody's arehbishop as did William Temple, archbishop of Canterbury. He had gained his place in popular esteem long before he succeeded to his church's most exalted see. His loss is as irreplaceable as his appointment to Canterbury was inevitable. At that time, after commenting on the method of filling the vacant bishopric by the selection of a candidate by the prime minister and his election by the dean and chapter, The Christian Century said:

> But in this case the point is immaterial. The result would have been the same if the selection of an Archbishop of Canterbury had been entrusted to the lay members of the Church of England, or to the House of Bishops, or to a plebiscite of the non-conformists or the non-church members, or to the dock-workers or the university dons. Any or all of them would have chosen Dr. Temple. Aside from his scholarship and his experience in church administration gained by twenty years in the episcopate, first at Manchester and then at York, and the tradition which he inherits from his father who was Archbishop of Canterbury before him, his significant characteristics are an advanced view of the social changes which must be made to secure a just and stable order after the war, and his commitment to the enterprise of unifying all Christians even at the sacrifice of the privileges and peculiarities of Anglicanism.

Events and utterances during the brief period of two and a half years between Dr. Temple's assumption of his high office and his untimely death on October 26 have served only to confirm this estimate.

Since the general public's strongest impression of Archbishop Temple was that produced by his robust personality, his warm human sympathies and his bold advocacy of measures designed to give social and economic justice to the common man, it is important to note that he was first of all a devout believer and practicer of the Christian faith and, in the second place, a profound and competent theologian. Neither his words nor his example countenanced short cuts to humanitarian ends in disregard of fundamental religious concepts. There is a school of thought which, while professing great respect for Jesus as a friend of the lowly, passes lightly over everything he said about God, sees only the promise of improved economic conditions in the gospel that he preached to the poor, and thinks that the churches should forget about all the "twaddle" of Christian doctrine with which they are concerned and devote their energies solely to promoting the cause of organized labor. Temple was ardent for the cause of labor, and was for years a member of the Labor party. But he did not consider Christian doctrine twaddle or Christian faith a mere evasion of the real issues. On the contrary, he saw faith as a stimulus and a guide to works.

No one kept more clearly and simultaneously in view these two correlative aspects of the Christian religion. Read almost any of his books or any of his addresses, and note how constantly he passes back and forth between these two things. He could not speak long about faith or worship without carrying the discourse on to its practical applications in specific demands for social justice. And he could not develop the particulars of these demands without keeping constantly before the minds of his hearers or readers the fact that the truths of the Christian religion are basic to any program of social reorganization that holds promise of meeting the needs of men.

"The whole question of the relation of the state to its subjects," he once said, "is profoundly modified by the giving of a positive or negative answer to the questions, Does God exist? Are men his children?" He was insistent upon "the religious quality of great political issues," and held that "the main question at stake in this war is a religious or theological question." Similarly, the issues of housing, nutrition and education, and the organization of industry in such a way as to prevent the monopoly of things essential to life from falling into selfish hands, were issues that "must be tackled for the fullness of development of every human person"; and this involves religion because "supremacy in all respects of the human person" is a corollary of Christian teaching about God.*

Christians throughout and beyond the English-speaking world have long been aware of, and grateful for, the inspiring leadership which Dr. Temple gave to the ecumenical movement. Since the death of Archbishop Söderblom of Sweden, no one else has so completely symbolized and so effectively headed the organized effort to bring about understanding and cooperation among the divided forces of Christendom. He was prominent in the Oxford Conference on Life and Work in 1937 and was chairman of the Edinburgh Conference on Faith and Order in the same year. Before that, he had been chairman of the International Missionary Conference at Jerusalem in 1928. More than any other one person he took the lead in the steps toward the formation of the World Council of Churches, and the selection of him as its first president was as inevitable as his

*A volume containing Archbishop Temple's most important speeches on this and other themes during the first eighteen months following his transference to Canterbury is announced for publication on November 14. It will be reviewed soon.

elevation to the archdiocese of Canterbury. The position of ecclesiastical dignity which he held gave him a status which made this suitable, but the real reason was not his status but his personality and character. On the last day of the Edinburgh Conference, when he laid aside the clerical garb and presided at the closing session in a light gray suit with a blue necktie, he was no less the leader.

In the forwarding of that great enterprise, as in the application of Christian principles to the making of peace and to the ordering of the social and economic structure in the postwar world, he will be sorely missed. But that work is greater than any one man, even William Temple, and it will go on. On another page of this issue, our London correspondent quotes Pastor Boegner, who speaks with the most eloquent and persuasive voice in French Protestantism, as expressing high hopes for the influence of Dr. Temple's "outstanding personality during the years ahead," and saying: "If during the period of spiritual reconstruction following the war the churches approach the day when their basic unity takes visible form, this will be due to a large extent to the work which, by the grace of God, will be carried out by William Temple, archbishop of Canterbury."

This was written not as an epitaph but as a deserved tribute to a living man. But, with a change of tense, it can still stand.

American Action in the New League

SENATOR BALL put his finger on one of the critical issues confronting this country when he asked the presidential candidates his now famous three questions as the campaign was closing. Neither President Roosevelt nor Governor Dewey showed any hesitation about making unequivocal (and identical) answers to the first two questions asked by the Minnesota senator. Both were for early adherence by the United States to the proposed "United Nations," and both were against any American reservations which would hamstring the new body. But when it came to answering Senator Ball's third question, the candidates found themselves in difficulties. Both tried to word answers that would leave the impression of forthrightness and complete commitment. But both left ambiguities in their answers which were undoubtedly intended to keep a line of retreat open in case later developments in public opinion made such a retreat seem necessary.

Senator Ball's third question asked:

> Should the vote of the United States' representative on the United Nations security council commit an agreed upon quota of our military forces to action ordered by the council to maintain peace without requiring further congressional approval?

To that, President Roosevelt replied in his speech before the Foreign Policy Association:

> It is clear that if the world organization is to have any power at all, our representative must be endowed in advance by the people themselves, by constitutional means through their representatives in Congress, with authority to act.

And at Minneapolis, in Senator Ball's home state, Governor Dewey answered:

> I have emphasized . . . that "we must make certain that our participation in this world organization is not subjected to reservations that would nullify the power of that organization to maintain peace and to halt future aggressions." That means, of course, that it must not be subject to a reservation that would require our representative to return to Congress for authority every time he had to make a decision. Obviously Congress has the constitutional power to determine what quota of force it will make available, and what discretion it will give to our representative to use that force. I have not the slightest doubt that a Congress which is working in partnership with the President will achieve the result we all consider essential and grant adequate power for swift action to the American representative.

In last week's issue we showed the "escape clause," as the diplomats call it, in President Roosevelt's answer. What is meant by "constitutional means"? Governor Dewey escapes this constitutional pitfall by rightly declaring that the Constitution, in its present form, reserves to Congress the right to set the limits of the authority of the American representative in committing this country to war. But what does he mean by "adequate power for swift action"? How much power is adequate power? And if it is as much power as Senator Ball plainly believes it will have to be—and many another American with him—how is such a deputation of authority on the part of Congress to be squared with Article I, Section 8, Paragraph 11 of the Constitution?

Does this mean that, in tucking such "escape clauses" into their answers, the candidates were trying to fool the American people and the rest of the world? To the extent that they were consciously trying to make their answers appear more conclusive than they really were, yes. But to a much greater extent they were simply reflecting the natural caution of political leaders who (a) were aware of the constitutional difficulties involved, and (b) were aware that the American public by and large had not yet waked up to the importance of the issue, that consequently public opinion had not had time to form, and that there is a large possibility that when public opinion *does* form it may be against any blanket delegation of the powers of Congress.

We do not blame either President Roosevelt or Governor Dewey for their wary replies to Senator Ball's question. Consider certain elements of the problem which they must, perforce, bear in mind. In the first place, there is the plain word of the Constitution: "The Congress shall have power to declare war." The issue which Senator Ball had in prospect was some future action by the council of the projected league by which this nation would be called on to make war against another held by the council to be guilty of actual or impending aggression. How could one man, acting simply as a delegate of the President, commit this nation to such an act of war in the face of the plain constitutional reservation of that power to Congress?

It is true, to be sure, that a good many times in the past American armed forces have been employed against other nations simply at the order of the President. Sen-

ator Connally submitted a long list of such incidents to the Senate not long ago. Such acts, it may be argued, have been of doubtful constitutionality, but since there has been no way by which the nations thus invaded could challenge the constitutionality of the proceeding, the Supreme Court has never passed upon them and they have therefore established precedents. There is a tendency to dismiss all questions about the legality of such proceedings on the score that, after all, they involve "incidents" rather than "wars," and fall more in the category of police action than in that of the sort of all-out military conflict which the Founding Fathers had in mind when they wrote the Constitution.

There has been something to be said for this contention, as a rough yardstick of political action, in the past. But we believe that recent trends have been farther and farther from mere police action and more and more toward an attempt to involve the nation in full-fledged war by personal decision on the part of the President. The action of Mr. Roosevelt, for example, in deciding to occupy Iceland with American troops in July 1941 (five months before Pearl Harbor) was of a far more serious nature than the action of President Wilson in sending General Pershing into Mexico after Villa, and involved far more serious consequences. The actions contemplated by the council of the new league will involve consequences still more serious. They may even involve precipitation into a Third World War. If war on that scale is ever undertaken simply by executive action, then the process of converting the Constitution into a dead letter will have been given wings. It will no longer be possible even to pretend that that instrument is our basic charter.

However, there is said to be need for swift action on the part of the new council. And if the United States is on the council and cannot act swiftly, then the council cannot act swiftly. President Roosevelt likened such a situation to a policeman who might have to call a town meeting to issue a warrant before he could arrest a felon caught breaking into a house. Governor Dewey agreed that nothing must be done by the United States to slow down action in time of crisis by the council. Senator Ball is not alone in drawing the conclusion that the only answer is a blanket grant of power to the American representative.

But are the American people ready to grant executive autonomy in the field of foreign relations to make war? We have before referred in these columns to Harold Laski's book on *The American Presidency,* and his insistence that one of the great strengths of the American republic lies in the check which Congress retains on the executive in making war and ratifying treaties. Mr. Laski evidently believes that Great Britain might have been saved much grief had the British Parliament possessed the same powers. We doubt whether the American people will agree that Congress should divest itself of its authority simply to speed up the operations of a body of such uncertain promise as the "United Nations" is at this time.

Moreover, it must be borne in mind that the new league has the question of the Russian veto to reckon with, as well as the question of the powers of the American representative. If the Russian claim that all acts of the council must be unanimous, and that all members of the council must have the right to vote even when they are themselves involved in the case at issue—if this claim is maintained in the permanent charter of the new body, then it will make little difference what the United States may do in granting or withholding powers. The new league, except as a military alliance, will be dead at that point.

The deep-going difficulties which this matter presents to the American people cannot be understood without perceiving the dilemma in which the end of the war is leaving them. They are coming out of the war completely victorious, and with a belief that there are no remaining issues between them and any other nation sufficient to justify entering another war. However, if the peace arrangements produce a Europe or a colonial world soon sprouting the buds of war, is the United States to be expected to guarantee those arrangements? The council conceived at Dumbarton Oaks is plainly a body primarily dedicated to the preservation of whatever peace arrangements may be made in Europe, Africa and Asia. It is this which gives point, despite anything which Mr. Roosevelt or Mr. Dewey may have said, to Senator La Follette's plea that action on the powers of the American representative on the council shall be postponed until the American people know the nature of this peace which the council is intended to defend.

As for The Christian Century, we trust that the United Nations will be formed without delay—and by that we mean before the end of the war if possible—and that American adherence will be equally swift. But this matter of the extent of the powers to be granted the American delegate on the council should not be settled prematurely. Soon after the election this question will become the center for the stormiest national debate, both in and out of Congress, since the debate over adherence to the League of Nations. We believe that this particular question should be kept open until the issue of the Russian veto is settled, and until the nature of the peace arrangements in Europe, Asia and Africa is known.

With a just peace and with Russia's full participation achieved, we are inclined to believe that the problem may finally be worked out by recognizing two categories of actions by the council: (a) relatively minor police actions to restore order to restricted areas where trouble has broken out or is threatened, and (b) major wars. Such a distinction can, we believe, be formulated. For the first, we would expect that some basis for immediate commitment by the American delegate might be agreed to by Congress. For the second, we would expect that Congress would hold its war-making powers, and we would join with the majority of the American people in approval of its so doing. Insistence on the power of Congress to make war is not much of a safeguard against involvement in war under strong executive pressure, as events have proved. But the time has not yet come when, at least in the eyes of the nation's laws, we want to see one man endowed with the power to send the youth of America into world wars.

Will the Drys Get Together?

By Albion Roy King

THE AGE-OLD STRUGGLE for a temperate society continues and in times like these it takes on additional importance and difficulty. Drunkenness and all the related bane and sorrow of the liquor traffic flourish through the land, protected by an alarming panoply of public indifference and toleration. But it would be superfluous to recount the evils which have created a great ground swell of popular sentiment toward vigorous and united anti-liquor action. The time-tested tactics in this warfare are still important. They are education, agitation and legal action toward control and prohibition. Local option campaigns have the liquor interests on the defensive and in retreat on many fronts. But some new moves deserve special attention and popular support.

First in interest and importance is the move toward unification in the organization of the temperance forces of the country. No value would be served at present by rehearsing the events of the past decade which left the dry forces disorganized and badly prepared to face the challenge of the war liquor situation. There has been lack of coordination, to say nothing of open competition, between the anti-liquor forces, with some bickering among the professional leadership which gives the impression of near-chaos, while the business which makes and markets intoxicating beverages has a huge investment and is highly organized for advertising, propaganda and lobbying in the interest of more sales. The move toward unification of the opposing forces has been too long delayed, and since it has been initiated it has made too little progress.

The Anti-Saloon League

Still the largest and strongest national body is the Anti-Saloon League. While it suffered an irreparable blow in the prohibition debacle it is by no means the defunct organization it has been described as being and that the wets would like to believe it to be. It is organized in thirty states and has a budget this year of over $300,000. The league has a leadership trained in the patterns of political action which were effective in former years. Whether those patterns can be effective now in counteracting the advertising propaganda of the wet press and radio is debatable. At any rate the leaders are pulling the league out of the post-repeal slump and financial depression and have no eagerness in the present situation to surrender to amalgamation with other bodies any of their principles or prerogatives.

An independent leadership, however, has arisen to challenge the claim of the league to pre-eminence. In several states and metropolitan areas local temperance groups, with a variety of names, have eclipsed the league with a widely diversified program of action. The United Temperance Movement in Minnesota is typical. It was organized out of the wreckage of the league and several other independent groups in that state under pressure from churchmen to unite or suffer withdrawal of denominational support. The Alabama Temperance Alliance is another such group which has surged into a remarkable development of program and service. The leaders of these state groups have reached across state boundaries to provide strong agitation for a new national alignment.

First Steps toward Reorganization

The initiative was provided, however, by the Anti-Saloon League whose national convention in 1943 set up a commission of eleven on reorganization. The workers and officials of the league have held out the hand of fellowship to these ardent independents and asked them to come in under the old-line leadership and program. But the independents charge the league with impotence. As it has been able through a decade merely to hold a defensive line, they believe it has fallen into a defeatist complex which renders it incapable, as now constituted, of managing the needed forward movement. Ten or a dozen states have no present functioning temperance groups and the leadership is not now available to move into these areas to complete the national organization. An increasing flow of funds seems to be available from a public that has been aroused by the wartime abuses of the liquor traffic, but it must be secured by something more promising than we now have in the way of national unity and effectiveness.

Two meetings of professional dry leaders seeking a basis of unity have been held in Chicago during the past year. These meetings have been unheralded and the calls issued for them have contained a request for no publicity, but now it seems high time to bring the issues raised out into open discussion. These organizations claim to represent the churches in action against the liquor traffic and churchmen are everywhere keenly interested. In fact, it will seem incomprehensible to the rank and file that so little progress toward this desired unity has been accomplished.

Deadlock Ends Negotiations

About one hundred and fifty people, including most of the professional dry leaders of the country, met in April for three days. About half were Anti-Saloon League officials and half independents. Most organized temperance groups in the country were represented. Discussions were exceedingly frank and ended in some show of optimism, with a commission of eleven non-league representatives set up to meet again in August with the Anti-Saloon League committee of eleven, expecting to explore further possible constitutional bases of unity.

This smaller group, which was almost entirely drawn from the professional leaders, met, debated organizational issues behind closed doors, and broke up in a deadlock which appears to have ended the effort toward unity for

the time being. The independent groups have withdrawn under a threat to organize a new and rival national movement. It seems now to this observer, who was privileged to sit in on the April discussions and to confer extensively with many of the leaders, that nothing but immediate and forceful application of outside pressure from the churchmen whom these professional leaders claim to represent will bring them to compromise their differences.

Prohibition Party and W. C. T. U.

Such comment on the Anti-Saloon League leadership and program needs to be balanced by a further frank appraisal of the independent groups and their leaders, for an analysis of the roster of delegates at the April meeting tends to raise some difficult questions about the proposed unity. Among the non-league groups there is much incoherence. Many represent nothing much but mushroom growth around some strong leader on fire with reform zeal. They have a wide variety of interests and purposes other than liquor control. Oratory at the unification meeting tended to exhaust itself in critical analysis of recent failures instead of providing an adequate discussion of objectives in a new and unified dry movement.

A considerable and very vocal representation of the Prohibition party attended the meeting, led by the presidential candidate, Claude A. Watson of Los Angeles. There has always existed an irreconcilable difference between the Prohibition party's policy and the omnipartisan program of the league. It is difficult to see how that issue can be compromised now. The W.C.T.U. was largely represented even though Mrs. Ida B. Wise Smith, then president, definitely stated that they had no intention of entering into organic relations with any other national group. Unfortunately only one of the denominational organizations was represented, the American Temperance Society of the Seventh Day Adventists, and consequently there was no clarification of the role which the church boards and societies may play in the new plans for a national movement. Several church federations were represented, but the Catholic Total Abstinence Society and the Methodist, Disciples, Congregational and Baptist boards of temperance and social welfare were conspicuous by their absence.

Is the 'Saloon' Still the Foe?

At least three paramount difficulties face the effort toward unification. The first is the need for clarification of objectives. Something more realistic and substantial is demanded in these times than a simple drive on Congress for national prohibition. The second will be finding acceptable methods of unifying the diverse groups which are interested in the problem and the relation of organization to personnel. The emergence of a new and adequate leadership is the need of the hour. The new plan must be formulated in such a way that it does not indicate the liquidation of the Anti-Saloon League or of any other functioning group; it must not sound retreat but represent a genuine forward movement.

And not the least difficulty will be encountered in finding an adequate name. Strong sentiment both inside and outside of the Anti-Saloon League objects that the name "saloon" is outmoded. Proponents, however, staunchly maintain that it is strategic because the saloon is discredited and what we have in liquor dispensaries today is the old saloon in disguise. This argument may emanate from the older generation which overlooks the fact that new support must be found among youth to whom the word saloon is relatively meaningless. A clever headline writer who could solve this problem of name would make a signal contribution to the cause today.

So much for the prospect of unified dry action. Now how about that other requisite, the securing of an informed public opinion? In spite of all the talk by all parties to the temperance issue about the importance of education, the job is being rather badly done both in church schools and in the public schools. The latter are more strategic because of the need to reach all citizens and most states by statute require such instruction. But the controversial nature of the subject usually prejudices the educational process where educators take seriously their obligations. Most students come to school with strong emotional prejudices fortified by parental attitudes. Often they are quite unteachable. And much of what has commonly been called education is in fact propaganda, a marshaling of evidence favorable to a conclusion already drawn. It is "scientific" in the sense that it draws evidence, insofar as it is favorable, from the results of scientific investigation.

Methods in Education

To be sure, a good deal of valuable learning takes place in a propaganda system, and there is an important function for it in the pulpit and the arena of political action. But in the long run it has defects, and when we are formulating an educational policy and procedure, especially for the public schools, it should be sedulously avoided.

There are indications that a better educational psychology applied to this subject promises to enlist more effective effort from educators. We want to accomplish two things by education. We want an understanding of the facts that we need to make right decisions about them. It is never enough to press students primarily for a decision. That is too easy, for the chief thing which young children want is to please the teacher—sometimes to antagonize her, but that amounts to the same thing, for a conclusion formed too soon tends to hamper the learning process. Therefore the first objective of teaching should be knowledge of the facts. Young children who have signed the pledge without a thorough understanding of the truth about alcoholic effects and motivation will certainly not be fortified against adolescent temptation.

So far as public education is concerned the Socratic faith that knowledge is virtue should rule procedure. That is a faith that all parties to a controversial issue can accept. Given the facts it must be assumed in a democratic educational system that reason will lead to right attitudes and conclusions.

A teacher who opens with a parade of his own habits, or some such remark as, "I don't think there is any harm in taking a drink or two, but—," will prejudice his case

at once. That is obvious. But on the other hand a minimum of learning is likely to take place when a teacher or speaker opens with the assertion that alcohol is a vicious, habit-forming, narcotic poison, a tirade against the traffic, or a moral indictment against drinkers. The students take sides pro and con and any real investigation after that must be pressured and becomes a search for confirmatory evidence. A decision once formed acts as a selective agent in the search for data and learning is correspondingly thwarted.

The Yale School of Alcohol Studies

The greatest boost and the best direction toward a better educational philosophy to this end comes from the Yale School of Alcohol Studies which has concluded its second summer session. The Yale School of Applied Philosophy, which for many years has been a center of experimental study of alcohol, sponsors this significant venture, bringing together the leading scientific authorities with the professional leaders of education, propaganda organizations, public health and social work. It promises to gather momentum toward a better academic procedure and to create a new leadership.

Another promising sign is the movement to set up departments for the supervision of temperance instruction under the state superintendents of public education. The states of Mississippi, Florida and Ohio have made noteworthy progress with effective plans and outstanding leaders. Most of the temperance organizations have their educational work designed to reach into the public schools, and in many states it is left to them. But when this program is taken up seriously by the state educational authorities themselves, progress will certainly be made. It does begin to look, however, as though such action for intelligent temperance education would come from state school authorities before the divided temperance organizations will be able to get together in a unified program of action.

Unsnarling the Nisei Tangle

By Galen M. Fisher

THE PROBLEM before the nation is how to straighten out three skeins: politically, how to restore the constitutional rights of the Japanese-American evacuees who were expelled from their homes on the Pacific coast; socially, how to reincorporate 110,000 uprooted people into the body politic; and morally, how to make all possible amends for grievous injuries done to innocent people.

There are still many spots of focal infection, but as a whole the attitude of the west coast public has gradually changed for the better. Foremost among the reasons for this is the heroic record of the 12,000 nisei in our armed forces. The 100th battalion, in Italy, has been hailed by the war department as "the most decorated unit in the entire army." But the valiant service rendered by the nisei on the Pacific fronts has been overlooked. Note this tribute sent me by an important U. S. military officer in the south Pacific:

> On our Pacific fronts the thousand nisei in the intelligence, radio and other units are uniquely valuable. I say deliberately that they can contribute more per man than any other racial group to our victory over Japan. They have proved their loyalty by risking or giving their lives. They are playing a part in winning the war far beyond that being played by those non-combatants, safe at home, who have glibly assailed the loyalty and Americanism of all nisei and would deny them the rights we are all fighting to preserve.

The 32,000 evacuees already resettled in the middle west and east have, as a group, made a very favorable impression. Moreover, there has been an awakening to the fact, as President Robert G. Sproul of the University of California has said, that "whenever and wherever the constitutional guarantees are violated in the treatment of a minority, no matter how unpopular or helpless, the whole fabric of American government is weakened."

Evidence of a saner public sentiment is at hand from that anti-Japanese hotbed, southern California. The Japanese Exclusion Association's initiative petition to prevent any person of Japanese ancestry from owning or leasing property in California fell short of the requisite number by 100,000 signatures. In one city where the Native Sons were canvassing for signatures to this petition, nine ministers quashed it by issuing a protest in the local newspaper.

The Spirit of Fair Play

At Pasadena, during September, a tempest swirled around a nisei girl whom the army had allowed to return to study at the junior college. Exclusionists demanded that the board of education should expel her. The board refused. The protestants fumed and won newspaper headlines. Of the 103 letters received by the board on the issue, 97 upheld its decision. The student editor of the college paper, himself a discharged veteran, declared that 90 per cent of the student body also backed the board. The fight came to a climax on September 29. The Pasadena chapter of the Committee on American Principles and Fair Play held a public meeting, when Dillon S. Myer, head of the WRA, spoke, being introduced by Dr. Robert A. Millikan. Among those present was the temperamental spokesman of the exclusionists, George Kelley, and he was so impressed by the attitude and arguments of Dr. Millikan, Mr. Myer, and the chairman, Mrs. Maynard Thayer, that he publicly recanted and applied for membership in the Fair Play Committee.

Certain compensations have accrued from the evacuation. Prominent among them has been the thrilling chance that has come to many resettled nisei to do work for which they were trained, instead of being compelled, as so often on the west coast, to accept menial jobs or

starve. Another compensation has been the wide dispersion of the resettlers, which has prevented re-creation of the little Tokyos that hindered Americanization. The fact that probably half of the nisei will elect to remain permanently east of the Sierras will go far to relieve the tension on the Pacific coast.

Still another compensation may spring from the successful experiment in unified Protestant religious work initiated in the relocation centers. But will the Caucasian churches of the country be Christian enough to welcome as full-fledged members the English-speaking nisei, or will the color line necessitate separate nisei churches? Again, will the home mission boards support the almost unanimous desire of the dwindling older Japanese Christians for united community churches after the war? It is a helpful omen that two Caucasian churches have appointed nisei associate ministers. Some of the nisei will not merge into the established Caucasian churches. For them, provision could be made in united Japanese churches of a duplex, two-generation character, with one of the ministers a nisei or, possibly, a Caucasian.

Ill-Founded Popular Distrust

Popular distrust of the nisei often arises from doubt that they can become thoroughgoing Americans. Let me adduce evidence to dispel this doubt. In early 1943 the department of justice engaged Dr. Ernest B. Price to elicit information from evacuees who had recently been in Japan. The choice of an investigator was a happy one, for Dr. Price had spent sixteen years in the American diplomatic service in China, had been president of China Airways, Inc., and then had been director of International House at the University of Chicago. He could hardly be suspected of a pro-Japan bias. He says:

> My assignment from the department was to go to three relocation centers and interview all the evacuees who had visited Japan since 1931, in order to extract information of value to our government in the war against Japan. Out of a population of some 23,000 in those centers, less than 700, or only about 3 per cent, had been to Japan during that decade. They included both non-citizens and citizens, the latter predominating and being mostly youths who had attended school in Japan. The interviewing was by invitation, and nearly all of them responded. Rather to my surprise, all but about 5 per cent proved to be ready to give me all possible information that would enable us to defeat Japan. The 5 per cent included both aliens and citizens. When one recalls the resentment felt by not a few of them over the evacuation and adds to that the great danger of reprisal to which they exposed themselves, their action showed where their loyalty lay.
>
> I had no difficulty in determining when the witnesses were telling the truth or lying, for I had voluminous official data supplied me in advance, and I also cross-checked the testimony given by two or more witnesses who had visited the same areas. Even those witnesses who said they expected to return to Japan after the war often showed considerable aversion to the militarists of Japan. The result of the interviews was the accumulation of a large volume of fresh data of great value to our government.

What more grueling test of loyalty could be devised than that through which the nisei in the armed forces have cheerfully gone? Each of those 12,000 is being backed by at least four of his close relatives and friends. Witness the public occasions in Hawaii when thousands of residents of Japanese ancestry assemble to witness the presentation of posthumous honors to parents and wives of nisei killed in battle. It was with such scenes in mind that J. Belknap, a Honolulu columnist, wrote scorching comment regarding a memorial of the Nevada American Legion that urged the next national convention to adopt a resolution to deport all alien Japanese:

> It would be interesting to hear the patriotic gentlemen from Nevada attempting to explain to the Big Island [Hawaii] alien Japanese mother of two American-born sons who lie dead in Italy, just why she was being deported from the land that her sons died defending.

As to the threadbare charge of nisei unassimilability, it would be safe to accept the very favorable verdict of their school and college teachers. Considering that nearly all the parents came from peasant homes, it is amazing that most of the children speak and act like other American youngsters, only perhaps with better decorum. Dr. Arthur L. Dean, a scientist, formerly president of the University of Hawaii, recently sent me these trenchant observations:

> I have had a number of university students of Japanese extraction in my household. As far as I have been able to observe, they are moved to laughter and sorrow by the same causes and their faces express the same emotions as young people of Puritan descent. I find that I must like and dislike, trust and distrust, seek and avoid people because of what they themselves are, not because of their racial extraction or the color of their skins. It is time that we older Americans woke up to the fact that if the descendants of an immigrant group are not "assimilated," we have to look to ourselves for the causes.

Intermarriage of immigrant stocks with older stocks is doubtless an aid to Americanization, but not indispensable. In the case of the Japanese and Chinese among us it has been rare, partly because in nine western and southern states marriage with Caucasians is against the law. An amusing case of ignorance of the law recently came to light. At the Omaha convention of the American Legion a resolution was adopted favoring deportation of all persons of Japanese ancestry. A high official of the legion, a lawyer from California, said he supported the resolution because he had long lived in a county where there were several thousand Japanese, and none of them had intermarried: therefore, they were unassimilable!

Signs of a Change

Like a bolt from the blue, on October 7 the attorney generals of California, Oregon and Washington petitioned the United States Supreme Court to remove all restrictions from persons of Japanese ancestry "as soon as the military authorities determine and the national security permits." This is a significant index of changing public sentiment, for it may be doubted if, a year ago, these officials would have dared do this. Even if the Supreme Court should grant the petition it would not automatically allow return of evacuees, since the petition leaves return to be determined by the military authorities. It might, however, force the WRA to release into unrestricted areas all evacuees in the centers.

Certain farmers and others who have profited from the evacuation beat the air and demand permanent ex-

clusion from the coast, but a growing number of sober citizens take return for granted. The change in the wind is showing in the press. The *San Francisco Chronicle* has heretofore handled the evacuation with gloves, but on September 25 it editorialized: "Any [American-born] persons of Japanese origin who would be released from Arizona camps for resettlement are citizens of the United States. We do not know what right any state has to say where citizens of the United States shall or shall not live. . . . These citizens have been held by order of the army, which had authority to do so only by virtue of a war emergency. . . . It is for the army to say if the emergency is over as far as these individuals are concerned, and no state has any color of right to meddle."

Since the military authorities have declared that all danger of invasion has passed, the chief barrier to lifting the bars has been removed. Already the Western Defense Command has permitted numbers of evacuees to return and there have been no bad incidents. It is to be hoped, therefore, that all exclusion orders may soon be lifted, for if revocation is postponed until after the war, it will almost surely become a west coast political football.

New Problems

Nevertheless, it must be realized that the possible imminence of the return of a considerable number of evacuees raises several tough questions. Will not the returnees suffer bodily harm? G.I.'s, at least, seem to have no difficulty in differentiating between nisei buddies and treacherous "Jap" enemies. A Chinese-American army captain wrote the *Sacramento Bee* from Hawaii: "It is not the returning soldier who will wish to torment and hound the loyal American Japanese. We'll do our fighting on the battlefields against our country's enemies, and not on the streets at home against our country's friends."

But will not race-baiters foment such a severe boycott that life will be intolerable? No, not if the army itself, and both state and federal authorities, together with leading citizens, demand order, fair play and cooperation with the government. In order to generate a public opinion that will strongly support this policy and also to secure offers of jobs for returnees, groups of churchmen and other upholders of the Constitution are now bestirring themselves.

But what about aggravating the housing congestion? It is certainly to be hoped that the army will for some time allow only persons who have assured living quarters and jobs to return. Not a few Caucasian friends will count it a privilege to offer temporary lodgings, and many of the farmer-evacuees own homes to which they can return. Then how about thrusting a relief load on the coast states for the many aged evacuees and young children whom the evacuation has deprived of their property and accustomed communal aid? The bulk of this burden certainly should be borne by the federal government which ordered the evacuation.

Two fallacious popular assumptions will continue to hamper the smooth incorporation of the evacuees into our body politic, namely, the myth of a high birth rate and the belief that the majority of residents of Japanese origin, even of the American-born, have gone to Japan to be inoculated with Nipponism at its fountain-head.

As to the birth rate, the Tolan congressional committee's report says: "Contrary to alarmist predictions about the reproductive tendencies of the American Japanese, their birth rate during the past decade has been insufficient to balance mortality and emigration." The census shows that the number of Japanese births in California dropped from 4,971 in 1920 and the high of 5,275 in 1921, to 2,220 in 1930, and to 1,479 in 1940, which was 15.9 per thousand as against 16.1 for the general population. The Tolan report concludes that "the total Japanese population may be expected to drop substantially during the coming years."

As to deeper attachment to Japan, the data are illuminating. During the nine and one-half years ending with December 1941, the total numbers going from Hawaii to Japan averaged about 3 per cent a year, the majority of them being aliens. On the mainland, a government sampling of 17,956 nisei evacuees showed a similar ratio. Only 27 per cent of them had ever visited Japan, and of these the majority had not attended school there. Some hundreds who did spend some time at school in Japan proved to be disloyal and are now at Tulelake in special detention. But there is no basis in fact for the wild charges as to the wholesale inoculation of the nisei with Nipponism.

The Language Schools

Another moot question is: Should the Japanese language schools be reopened after the war? There were 291 schools on the coast, supported by fees and receipts from benefit affairs. In California, most of them used the readers approved by the state department of instruction, which were conducive to Americanization. About fifty of the schools were under Christian auspices. As to reviving the schools, Hawaii has pointed the way. There the leading nisei who compose the Emergency Service Committee voted in July against reopening them, but they advocated having Japanese taught in the public schools. It transpires that eight years ago this very policy was urged by the late V. S. McClatchy. He argued that for the Pacific coast, Japanese was more important than French or German.

What safeguards should be taken after the war against attempts by Japan to induce citizens of Japanese descent to betray America? It will certainly be in order for our government to make it perfectly clear to the Japanese government that tampering with the loyalty of Americans of Japanese ancestry will not be tolerated. Even if it should be covertly attempted, the odds are all with us. Notwithstanding the high-powered propaganda conducted by Japan for years past, there was no known sabotage committed against the United States by a Japanese-American resident on Hawaii or the mainland, and 9,500 nisei in Hawaii volunteered for army service the moment the lists were opened. With defeat, whatever lure prewar Japan may have exercised will disappear.

We may therefore conclude that the next decisive move must be made by the army. It can either continue the present policy of allowing only a few evacuees to keep trickling back to the coast; or it can lift the ban by a

public proclamation, and with reasonable limitations allow all evacuees already released from the centers, and others whose records are clear, to return.

To numbers of eminent Californians, the advantages of a clear-cut proclamation appear to be overwhelming. In wartime, whatever the war department decrees as to national security is accepted as law. A declaration by it that national security no longer requires exclusion and that all citizens are expected to support the army's decision, would silence opposition. Without such a proclamation, there is danger that sporadic disorder and violence might occur. The problem, even though serious, is not insoluble. The blot on our national escutcheon can be all but erased, provided that the authorities concerned and we, the people, have firmness to do the right as God gives us to see the right.

The Industrial Way of Life

By James McBride Dabbs

WE KNOW all about industrialism as a way of making a living, little about it as a way of life. We have hardly begun to ask whether it is a way of life. Yet in order to endure as a way of making a living it must also be a way of life. The human being cannot indefinitely make his living in one area, his life in another.

When does a way of making a living become a way of life? When it causes the worker to feel himself an active, a willing part of a process greater than himself. In this condition he is important both because of what he belongs to—the process greater than himself—and because of what he is—a relatively free individual working within that process. Thus are his basic human needs satisfied.

The industrial way of making a living can become a way of life only as the industrial worker can feel himself a part of a dependable process greater than himself. To what degree can he do this under present industrial conditions?

Rootless in Time and Space

Unlike the farmer, and even the farm worker, the industrial worker is rootless in time and space; he is not directly a part of the process of nature. His calendar, his time-clock, are on the wall. With almost divine detachment, he finds the night and the day alike, the summer and the winter. Having become independent of nature, he can no longer depend upon her. He must be sustained, therefore, by the vast human process of industrialism. He must find himself in this. He must willingly cooperate in this great process which includes him.

But for him to do this, two things are necessary. First, the process must be generally dependable. He must not be faced with kaleidoscopic changes. There may be surprises; indeed, without them life would vanish in boredom. But, as for the farmer the seasons must not run backwards nor the sun turn east in the sky, so for the industrial worker years of towering success must not topple into the abyss of depression.

Second, if the industrial worker is to find himself in the great human process of manufacturing, he must have an active part in it; he must have some freedom of choice, not merely as to whether he will engage in industrial work, but also as to how and to what ends he will work being thus engaged. Otherwise, he is merely a mechanical part of a mechanical process, and such activity, however remunerative financially, will not satisfy his distinctively human needs.

As for the dependability of the industrial system, that also rests upon two things: the existence of customs, laws and institutions; the character of the workers, of all grades. Since modern industry is world-wide, its dependability is partly a matter of world-wide institutions, laws and customs. These are at present very sketchy; it is the hope of many that the coming of peace may see the filling in and the extension of these sketches. But, nearer home, the dependability of industry is also a matter of national laws, institutions and customs. The various commissions that have been set up to mediate between labor, management and the public; the right of labor to organize and to strike; the various social insurance laws, such as job insurance, health insurance, old-age insurance—all these institutions and laws tend to make the industrial process more dependable. The industrial worker especially is more assured than in the past of what may happen; he can count more on the future.

This dependability, however, is not the same as entire and detailed security. Here again farming offers a suggestion. Nature does not give the farmer security, it gives him a chance. So, if industry is to be dependable, it must give the worker a chance to work, in conditions that offer a fair hope of success. All social insurance, with the exception of old-age insurance, is rightly for the purpose of giving the worker this chance to work again.

Character and the System

But, as was said, the dependability of industry is not only a matter of customs, institutions and laws; it is also a matter of the character of the workers of all grades. However regular and lawful the industrial process may be, its laws are administered and obeyed by living men, our contemporaries; and men may outwit the laws or bend them to their own advantage. The industrial worker, therefore, must be generally a man of character, both in order that the industrial process may function with dependability, and in order that he may believe in the dependability of the process. For, as was said, belief in the dependability of the larger process of which one is a part is necessary if one is to find in that process a way of life;

and belief in the dependability of others is related to belief in the dependability of oneself.

The industrial worker, therefore, must be trained in dependability. But since the requisite dependability, that of a man of character, is the dependability of a free man, not of an automaton, he must be trained in freedom. If he is, and so far as he is, the system of which he is a part will be characterized not only by dependability but also by that second requirement of any system that is to be a way of life: it will offer the worker a certain degree of freedom and responsibility. Thus he will be a willing, active, creative part of a process greater than himself.

Training in Responsibility

This training of the worker in dependability, in freedom and responsibility, must be conducted, one would think, both through formal education and through actual experience as a worker. Our vocational education has tended to be no more than job training. It must become truly vocational: men must learn again what living part they have in the work of society. It is not enough merely to do a job; one must feel, and if possible understand, that it is part of a larger job. Only thus can it become a way of life.

Every step in freeing the worker and making him responsible is a step in this direction. Under the present system of corporate ownership, the labor union is of tremendous educational value. By belonging to a union the worker learns through experience the dependability of a group of his fellow workers, if of no others. As we prove the dependability of those about us, and of ourselves in relation to them, we are on the way to accepting as dependable those we do not know.

The basic difficulty in making industrial work a way of life consists in the fact that the process is entirely human, and human nature is fickle; there are no absolutes. However immutable the moral law appeared to Kant, however immutable it may be, it does not appear immutable, or even comprehensible, to the average man involved in our complex industrial order. To him nothing appears immutable, everything is subject to manipulation. Success, therefore, seems attainable, and failure avoidable. Success attained, therefore, brings pride and failure brings bitterness. But he who has found a way of life has accepted his relative position in a larger process and possesses, therefore, "a sense of balance and security in good times and in adversity."

Taking the Factory to the Field

Beyond such remedial measures as have already been suggested, what else can be done to make of industrial work a way of life? Two suggestions come to mind, both closely related to the nature of the industrial system. First, since industry has lost dependability through being detached from nature, it might gain dependability if it were brought back into closer relation with nature. We concentrated our industrial enterprises for economic reasons, chiefly for the reason that it is impossible to transmit steam power. With the advent of electricity this reason has lost its cogency. Furthermore, with the advent of modern warfare there is another material reason for dispersing our concentrations of industry.

Electric power and politics, therefore, are both leading us to divide factory from factory; and this is to bring the factory closer to the field. If it could be brought so close that factory workers would have an interest in farming and a sense of farming, the result would be a growing realization of their part in the natural process and a growing steadiness because of the dependability of that process. This result might be obtained either by factory workers being also part-time farm workers, or by factories being built, wherever possible, among the fields that supply them with raw materials; as, for instance, a plastics factory in the midst of the farms raising soy beans for its use.

Humanize Industry

The second suggestion for making industrial work a way of life is this: humanize industry. Since industry depends upon men, industrial workers must be men. They must be men of character in their work, expressing their character through their work. Furthermore, they must know one another as men, not merely as technicians. The factory must cease being a purely economic unit and must become, like the farm, also a cultural unit. The life of the workers—men, women and children—must center about the factory. Soviet Russia, I believe, has made long steps in this direction. Since industry depends entirely upon men, men must be—not entirely but more than ever—dependable, and known as dependable.

We are only beginning to realize that the less men are dependent upon nature, the more they are dependent upon men, and the more dependable, therefore, they must be. We have tried to use the freedom granted us by modern industry without paying for it, and we have inevitably failed. It begins to appear that the good life, even the good material life, is available only to good men.

Majdanek

"Majdanek is the concentration camp where the Gestapo wiped out more than a million and a half people. Most of these were Jews from all over Europe but there were also others."—From an article in *Life*.

PRAY God we may not fully understand
The crime against his name committed here,
Lest reason fumble and the healing hand
Grow numb, the heart turn cold with sudden fear,
For creatures in his image here have shocked
A world inured to horror and despair;
Their deeds have fouled his throne; their ways have mocked
His breath, the spirit-mark that men may share.

This is the night of man's affliction, born
To sackcloth, weaned to eat of bitter bread.
How dare we face tomorrow, we who mourn
Each tragic day the desecrated dead,
Unless we know his mercy cleanses still
With holy flame the knaves who flout his will?

ELIAS LIEBERMAN.

BOOKS

A Pacifist Church

THE CHURCH OF THE BRETHREN AND WAR. *By Rufus D. Bowman. Brethren Publishing House, $2.50.*

THE CHURCH of the Brethren (Taufers, Tunkers, Dunkers), one of the three historic peace churches, originated at Schwarzenau, Germany, in 1708 under the leadership of Alexander Mack. Within twenty-five years it had been transplanted in America and the record in Germany was closed. Today the membership is 179,000, and there are 1,019 churches.

The founders, believing that war was contrary to the teachings of the New Testament, made non-resistance the first principle of the church. To that principle the Brethren have clung tenaciously for two hundred and thirty-six years, and as consistently as the better known Friends. This book will help to give them the place they deserve in the estimation of all who are interested in the great historical experiments with non-resistance.

To those who have lost, or never had, a sense of the crystal clearness of the New Testament teachings, the Brethren's "biblical" position on peace may seem to be founded on a simplicity approaching naiveté. And certainly, as the author makes clear, definition of the position was not readily enough adapted to meet the tremendous social changes of two centuries. Hence the Brethren met World War I with a confusion regarding their position that was matched only by the confusion of army and government officials regarding conscientious objectors in general. The experience set the Brethren "to re-evaluating their peace position."

Re-evaluation was based upon the somewhat tardy recognition that a definition of non-resistance suitable for a simple rural people in the early eighteenth century was inadequate for a more educated and socially involved group in the complex industrial society of the twentieth century with its "total" global wars. Under the stress of the present, there is bound to be disagreement regarding the adequacy and consistency of the current position, but at least it was worked out with full awareness of the complexity of the problem and, characteristic of the new day, in cooperation with the other peace churches.

The Brethren's peace position is still biblical, based upon the conviction that "all war is out of harmony with the teachings of Christ" and hence sinful. But whereas this basic position used to be associated with a theory of complete withdrawal from the state, or of non-cooperation with it, now it is associated with a theory of "cooperation with the state in working out mutual problems." The church "holds that conscientious objectors are citizens of the state and have a responsibility for serving their country in harmony with conscience." The position was instrumented through the Civilian Public Service program, which was "conceived as a way of giving the state-community the service which it asked of all its citizens," so that today "a Brethren youth may be loyal to his church's heritage of peace and at the same time be a creative citizen."

It is obvious that this solution is a practical one, and sticklers for theoretic consistency will no doubt remain unsatisfied with it. Because modern war is "total" war, ultimately every non-resistance position today depends upon (what to outsiders may seem like arbitrarily) drawing a line beyond which one will not go. Definition of a position for a peace group, then, depends upon agreement among the members as to where the line is. When such agreement is lacking, the individuals of the group are likely to go down alone and unnoticed, heroic though the stand of each may be on his own line. The chief criticism of the present position is that it still draws the line near the point of overt acts of war, which is bound to seem unrealistic to those with a keen sense of the total involvement of the citizens of a country in modern war. But as a working solution it does bring enough agreement as to where the line is to make effective the testimony of the group.

This historical survey of the Brethren ought greatly to aid them to understand themselves and their position, as certainly it will aid those outside the peace churches to understand them. The reviewer regrets that space forbids mention of other of its many excellent features.

SIDNEY E. MEAD.

What Are Sacraments?

THE CHRISTIAN SACRAMENTS, A SOURCE BOOK FOR MINISTERS. *By Hugh Thomson Kerr. Westminster Press, $2.00.*

IF THE church is the institution in which "the gospel is truly preached and the sacraments are rightly administered," then it is important to come to some common understanding as to what constitutes right administration of the sacraments. That is one of the questions upon which the unity movement is stalled. Dr. Kerr's very intelligent discussion is a useful guide in the study of this subject, but it still leaves the controversial questions wide open and the differences unresolved.

Baptism and the Lord's Supper are the two sacraments that are discussed at length. "The sacrament, like the Word," says Dr. Kerr, "is a *given thing*. . . . Our authority must be the New Testament." Coming to baptism, he says: "Baptism in the New Testament is administered to believers and marks their entrance into the Christian faith and into fellowship with the people of God. The church is the company of those who believe in Jesus. Baptist churches, therefore, . . . seem to have the New Testament on their side." The overwhelming evidence for immersion as the act of baptism in the New Testament church is clearly stated. But the author's conclusion, after the familiar arguments from "household baptism" and from post-apostolic literature, is agreement with Philip Schaff's statement that "it is a pedantic literalism to limit the operation of the Holy Ghost by the quantity or quality of the water." But how about the "literalism" of limiting the Holy Ghost by the requirement of any water at all?

As to communion, the author gives helpful suggestions concerning preparation and celebration, presents the variant views as to the meaning of Christ's "presence" in the elements, and states the attitudes of the churches toward open communion and intercommunion. The outlook for agreement is not bright, so long as there are such widely divergent views regarding the place of sacraments in the Christian religion and the importance of their "right" administration. But on these points also there is no immediate prospect of agreement.

Many years ago a rather liberal Disciple minister was pointedly asked, in the discussion following an address which he had delivered to a group of rather conservative preachers, whether he considered immersion an "essential" ordinance.

(Disciples usually say "ordinance" rather than "sacrament.") He replied: "Yes, I consider it as essential as any ordinance can be—considering what an ordinance is." Much more searching than any arguments about the subject and act of baptism, or the propriety of open communion, is the question as to the place that sacraments occupy in the Christian religion.

W. E. GARRISON.

Books Received

Kaleidoscope. By Gertrude Dick. Dorrance, $2.50. Alsatian nationalism and nazi intrigue are the background of this Hollywoodesque novel about a redheaded American girl who escapes from the toils at last and finds happiness in her marriage to an ex-nobleman of Alsace.

The Building of Jalna. By Mazo de la Roche. Little, Brown & Co., $2.50. The "Jalna" novels now number nine. The author of such a series has the advantage of being free to move either forward or back in time from the point of beginning. Miss De la Roche has done both. In this volume she goes back. Canada in 1850 and shortly after is the scene. The publisher's blurb suggests a similarity to Trollope, and the point has some validity. At any rate, it is substantial, workmanlike, flavorsome and not too exciting fiction.

The Relevance of the Prophets. By R. B. Y. Scott. Macmillan, $2.50. One of the ablest among Canadian scholars in the Old Testament field (thirteen years a professor in the United Theological College at Montreal, now a chaplain with the Royal Canadian Air Force) discusses with great penetration and clarity the message and outlook of the Hebrew prophets and their relation to their own times. On this solid foundation, and with his own socially liberal view of present problems, he demonstrates their "relevance" to religious thought, preaching and the social crisis of the present age. A book well worth buying and studying.

Can You Take It? By Edwin A. Katterhenry. Eden Pub. House, St. Louis, $1.50. A wit-and-wisdom book on the conduct of life, especially for young people, more especially for those in adversity or perplexity, perhaps most especially for returning service men who may have difficult adjustments to make. The author, pastor of a church in Cincinnati, writes in a crisp and popular vein, cleverly but without excessive straining for cleverness, and with a great deal of sound sense.

In This Our Day, Poems. By Edith Lovejoy Pierce. Harper, $1.50. On October 4 The Christian Century paid Mrs. Pierce the unprecedented tribute of publishing six of her poems in a single issue and featuring them on the cover. Such publication is an editorial opinion and gives readers an opportunity to form opinions of their own. Mrs. Pierce's poems have been published so widely that it takes a second thought to confirm the announcement that this is her first volume. It preserves, in attractive form, many poems which deserve to escape the swift oblivion that overtakes verse published in periodicals.

Bridle for a Unicorn. By John Richard Moreland. Kaleidograph Press, Dallas, $1.50. Mr. Moreland's successive volumes of verse, of which this is the tenth, keep pace with his production. The *prima facie* suspicion that he should be more selective is dispelled by the almost uniform excellence of his work. His mood is predominantly a somewhat somber one, not because he is a pessimist, for the opposite is true, but because of a feeling of the transience of so many lovely things and lofty moments and an awareness of the price in patience and sorrow that must be paid for life's most enduring values.

A Study of Young Children. By Ruth Strang. Abingdon-Cokesbury, 80 cents. Expert answers to the questions that arise, or ought to arise, in the minds of parents and teachers of small children.

The Snowden-Douglass Sunday School Lessons 1945. By Earl L. Douglass. Macmillan, $1.50. In these "practical expositions of the International Sunday School Lessons," Dr. Douglass continues the well known Snowden series, in which it is the twenty-fourth volume. The treatment of the topics and texts will furnish suggestions to the expository preacher as well as to the teacher in the Sunday school.

Introduction to the Christian Religion. By Ernst Kaper. Translated and adapted by Lawrence C. Bundgaard. Lutheran Pub. House, Blair, Neb., 60 cents. Brief expositions of the Decalogue, the articles of faith and other basic documents, with additional hortatory and edifying materials. The book is evidently intended for use in preparing youth for church membership.

Hospital Rhymes. By Estelle Elizabeth Sawtell. Dorrance, $1.50. The author admits, "My rep as a poet is yet to make." It still is. But these are unpretentious and cheerful verses.

The Day Before Judgment. By Lilith Lorraine. Banner Press, $1.75. Verses breathing irony and pity, with touches of social satire, by an experienced writer who commands a carefully studied technique.

The Sun at Noon. By James Hearst. Prairie Press, Muscatine, Iowa. Verse, sincere and vigorous, with roots in the good soil of Iowa and a feeling for the labors and hopes of the men who till that soil. Some of the poems have been published in *Poetry* magazine and some in *Common Sense.* (No price. A dollar would be about right.)

PAMPHLETS

Why? An Appraisal and an Interpretation of Fifty-seventh Street Meeting of Friends, Chicago. By Sylvester Jones. Fifty-seventh Street Meeting of Friends, Chicago, 10 cents. An exposition of the position of the Friends in general, as well as of a particular congregation.

Problems of Peace, A Radio Forum of Constructive Postwar Planning for Peace. Section III. WKRC, Cincinnati Times-Star, 25 cents.

The Gist, A Peace Digest. "The Gist," 21 Coolidge Hill Road, Cambridge, Mass., 25 cents. Sponsored by the Fellowship of Reconciliation.

A People's World, A Plan for World Government. By Donald Fay Robinson. Author, 59 Lake St., Cooperstown, N. Y., 40 cents.

Watchers of the World. By Percy Jewett Burrell. Walter H. Baker Co., 178 Tremont St., Boston, 50 cents. A "dramatic ritual for the dedication of service flag and honor roll and for Memorial Day."

Is There Religious Liberty in Changing Russia? By F. J. Miles. Russian Missionary Society, 1844 W. Monroe St., Chicago, 35 cents. A fair survey, with stress on the opportunity for evangelicals and the need of sending evangelists such as are being trained in the Russian department of Dr. W. B. Riley's school in Minneapolis.

A Faith to Live. By J. T. Carlyon. Abingdon-Cokesbury, 20 cents. A unit of study for seniors in church schools, summer camps, etc.

The Yugoslav Peoples Fight to Live. By Josip Broz Tito. United Committee of South-Slavic Americans, 1010 Park Ave., New York, 10 cents.

The Issues in the Present War. By Marcus Graham. Freedom Press, London, 6*d.* An anarchist's critique of all existing governments, culminating in the "Manifesto of the Anarchist Federation on War."

Missionary Education for the Junior High School Age. By Louise B. Griffiths. Friendship Press, 35 cents.

Skyways of Tomorrow. By Burnet Hershey. Foreign Policy Association, 25 cents. A "Headline" book on postwar aviation.

What the Church has to Offer. By Roy Linden Minich. Commission on Evangelism, Congregational Christian Churches, 287 Fourth Ave., New York, 10 cents.

The Parent, the Child and God. By Bernard Iddings Bell. Holy Cross Press, West Park, N. Y., 10 cents. "Applies to Jews and Buddhists as truly as to Christians," writes Dr. Bell.

The World's Greatest Jew. By Chester E. Tulga. Author, Norwood Baptist Church, Newark & Navarre Aves., Chicago, 5 cents.

Calendar Change Threatens Religion. By Carlyle B. Haynes. Religious Liberty Association, Washington 12, D. C., 10 cents. Interesting as a curiosity. A plan of calendar reform proposed

by the World Calendar Association would intercalate an occasional extra day and thus make Sunday fall on what would otherwise have been Monday. So, "it abolishes Sunday and Sunday observance."

The Memorial Service. By Andrew Watterson Blackwood. Westminster Press, 25 cents.

Postwar Planning for Peace and Full Employment. Edited by Harry W. Laidler. League for Industrial Democracy, 112 E. 19th St., New York, 25 cents.

Gandhi. By Carl Heath. George Allen & Unwin, London, 2/.

Europe's Uprooted People, The Relocation of Displaced Population. National Planning Ass'n., 800 Twenty-first St., N. W., Washington, D. C., 25 cents.

Bethlehem and Rochdale. By Benson Y. Landis. Cooperative League of the U.S.A., 167 West 12th St., New York, 25 cents. A study of the churches and consumer cooperation 1884-1944.

A Tryst with Destiny in a Lost World. By A. C. Budd. Biblical Echo Press, Winter Garden, Fla., 50 cents.

CORRESPONDENCE

A Chaplain's Despair

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial on "A Peace of Vengeance" calls attention to a sad state of affairs. It had been in my mind to attempt an answer to the question you raise regarding the "silence of the churches." But now you have given the answer in your comment on the article by Chaplain Stroup in the October *Harper's.* My own experience of nine months as chaplain in the army camps in this country fully confirms Chaplain Stroup's conclusions. I hope your observation that "a lot of ministers are going to return from their war service with a wholly new outlook" may prove correct. But I fear you have greatly underestimated the power of professionalism, both in the chaplaincy and in the church at home.

I returned home to a community where thirteen separate churches were constantly elbowing each other for bare living room. The realization of the near-impotence of the church was almost crushing to the spirit. It now appears almost certain that the church is passing up the great opportunity that lies at its doors. Only an infinitesimal proportion of the men in the armed services are being reached by a far-seeing ministry and but very few of the churches at home are offering a religion adequate to the day and the task.

Avon, Ill. LESLIE J. TUCK.

'A Name for the Pacifist'

EDITOR THE CHRISTIAN CENTURY:

SIR: Caxton Doggett's article, "A Name for the Pacifist," is illuminating. But, as his subject perhaps required, it starts more questions than it answers. He says the pacifist is a revolutionist who has been set on his revolutionary course by the war, but who is thenceforth committed to his revolution until he threatens the destruction of the state. How is this revolutionist going to keep his revolution going after the war? A revolution that should be active only in wartime, and go to sleep throughout all periods of at least formal peace, would be no great revolution, and would not threaten the destruction of anything. By what lines of activity is the pacifist revolutionist hereafter to be distinguished from all sorts of reformers who are not deemed to be revolutionists and who do not envisage the destruction of the state?

Perhaps, until he gives us more light, our best hope for a definition of this revolutionism is to consider the definition of its antagonist the state. The standard definition, as given in Woolsey's *International Law* and quoted with due credit in the *Century Dictionary,* is such a concatenation of items as suggests strongly that the thing defined is not one essence but is a commixture of essences which have been brought together by the processes of history and may hereafter be separated by the same processes. We may conjecture that what Mr. Doggett calls the emerging order is to continue some of the features of the state and overthrow others. The divisibility of the definition of a state was shown during the First World War when the Allied powers broke a big hole in the traditional definition by *de facto* recognizing Czechoslovakia as a state at a time when it did not *de facto* control any territory of its own—perhaps a good entering wedge for the revolutionists.

Whether the new order will continue to be called "state" or will take a different name is unimportant. Historic analogy suggests that it will keep the old name whether it is near the old essence or remote from it. But Mr. Doggett is quite right in feeling that the revolutionist who would set up the new order must acknowledge himself the destructive antagonist of the state or else submit to being browbeaten by everybody who will triumphantly demonstrate that his doctrines, if put in effect, would subvert the established institution.

Ballard Vale, Mass. STEVEN T. BYINGTON.

EDITOR THE CHRISTIAN CENTURY:

SIR: Caxton Doggett's article, "A Name for the Pacifist," may stand as a milestone in the history of pacifism, as well as, I am confident, in that of The Christian Century. For it seems to achieve the meeting of minds between this journal and the pacifists which has been long sought from both directions. If their forces can hence move unitedly toward common objectives, no further argument over phraseology should stand in the way.

Pittsburgh, Pa. JOHN C. WEAVER.

EDITOR THE CHRISTIAN CENTURY:

SIR: In his thought-provoking article, Caxton Doggett attempts to define the pacifist as a revolutionist. He fails to show, however, how the pacifist expresses one essential feature of the traditional revolutionist's philosophy. The revolutionist has a program. He is not merely against what is, but for what is not. Garibaldi and Mazzini had a program. Bolívar had a program. Lenin had a program. Their movements were made up of tight, compact groups devoted to the program.

Pacifism has not and never has had a program. This becomes apparent as soon as a group of pacifists get together. They are hopelessly split on practically every major issue. The only thing that unites them at all is their protest against violence. That is to say, what unites them is negative, not positive.

Until the pacifists have a positive program to which they compactly devote themselves, they are not revolutionists.

Wesley Methodist Church, C. STANLEY LOWELL.
Dover, Del.

Roman Catholics and Mixed Marriages

EDITOR THE CHRISTIAN CENTURY:

SIR: Several ministers of different faiths are concerned about the long-standing Roman Catholic "law" bearing on mixed marriages—and are determined to do something about it. The Roman Catholic procedure with regard to forcing a father or mother of children issuing from the marriage of a Protestant man or woman and a Catholic woman or man, is an affront to us, and is utterly unwarranted and unfair. Even in Ireland, I am informed, the Roman Catholic Church does not get away with any such high-handed procedure as this.

The purpose of this communication is to appeal, through your columns, to all fair-minded Protestant ministers and any others concerned, to take some steps to stop this procedure. The Rev. R. M. Bradner, St. Margaret's Rectory, Staatsburgh, N. Y., has consented to act as secretary of a proposed organization of Protestants which will really "protest" this Roman Catholic arrogance.

If a sufficient number of persons will write to him, indicating their interest in the matter, I feel that he would call a meeting at some convenient place and enable those who are concerned to take organized action.

Great Barrington, Mass. THOMAS F. OPIE.

Was St. Paul a Collaborationist?

EDITOR THE CHRISTIAN CENTURY:

SIR: A thoughtful reading recently of certain chapters of the Acts of the Apostles has started a new train of thought regarding the antagonism of the Jews for Paul. The vengeance which the loyalists are taking against the collaborationists in those countries which were overrun by the Germans seems to spread some light over these chapters of the New Testament. Added to the fact that Paul was a scion of a collaborationist family, he was evidently an aristocrat, had received an excellent education, and had been an active agent against the Christians not only in Jerusalem but had pursued them in other cities and to their death. What wonder is it that the Christian Jews were skeptical of his conversion? What wonder that the other Jews considered him a turncoat? With the Jews wincing under the heel of the Roman government, what must have been their reaction to his admonition to be subservient to that government, which was guilty of atrocious crimes, of which he must have known?

The whole church has been tinged from these teachings of Paul. Progress has been hamstrung by such ideas as the Divine Rights of Kings, which developed from Paul's exhortations.

Ustick, Ida. RUBY E. HUGHES.

Union Labor at Toronto

EDITOR THE CHRISTIAN CENTURY:

SIR: Neither do I wish to enter into debate with Mr. Fey on the labor union matters discussed at the General Council of the United Church of Canada. But I must clear up one point which he makes in his comment upon my letter published in your issue of October 18. He states that the reason why the labor unions went over my head as book steward to the General Council was because I declined to accept them as the bargaining agent for our employees. I must repeat that at no time did I ever decline to accept the unions as bargaining agents. The reason why they carried the matter to the General Council was because I would not agree to a closed shop policy. I did not at any time suggest that we bargain individually with our employees.

It was by a sheer accident in debate that I was prevented by the rules of the council from answering adequately the statement that "113 out of 124 employees refused to accept the open shop agreement which the publishing house wanted the unions to sign." The fact is that not more than twenty votes altogether were cast in the meeting at which any vote was taken. The claim that 90 per cent of the employees wanted a closed shop agreement was based only on the applications which the unions held. But as subsequent events since the council have made quite clear those applications were contingent upon obtaining a closed shop agreement.

United Church Publishing House, Toronto, Canada. C. D. DICKINSON, Book Steward.

[The book steward may not have suggested that he bargain individually with the publishing house employees but it was no secret that he was prepared to do so. What else could an open shop mean? Furthermore, it was a matter of critical comment among the commissioners at London that special pension arrangements were made to take care of at least some of the employees who assisted in breaking the 1921 strike in the publishing house and other printing establishments in Toronto. These arrangements must have been individually made, if not by the present book steward, by somebody representing the house. The charge that this retirement allowance in at least one case was more than double the pension of the average United Church minister circulated at London and elicited criticism. It could hardly have been unknown to the employees of the plant, for it had a direct bearing on the question of individual vs. collective bargaining. The necessity for such additional individual arrangements will be eliminated by the closed shop agreement which the 1944 General Council voted and which the book steward agreed to make the basis of his future relationships with his employees.—H. E. F.]

More Long Pastorates

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of October 18 G. B. Rich of Cincinnati wonders about the longest pastorate. He asked if any could surpass that of Dr. John N. Ervin, Presbyterian minister, who recently passed away at Dayton, Ky., after having served one church for sixty-five consecutive years. In the Church of Christ, East Medway, Mass., where I had my last pastorate, Rev. Nathan Bucknam had a unique record. He was a graduate of Harvard in 1721, and began his ministry at this church the next year. I quote from the town history the following sentence: "After the close of his active ministry (lasting sixty-two consecutive years) he still retained the pastoral relation, and received an annual salary until the time of his death, making the length of his pastorate more than seventy years."

Elmore, Ohio. EARL R. BULL.

EDITOR THE CHRISTIAN CENTURY:

SIR: As to the longest pastorate I would nominate the Rev. G. W. Werner, who organized Christ Church in the "gas house district" of Manhattan in 1868 and was the pastor until his death in 1934.

New York, N. Y. SAMUEL TREXLER.

EDITOR THE CHRISTIAN CENTURY:

SIR: The letter of G. B. Rich III regarding the sixty-five-year pastorate of Dr. John N. Ervin, calls to my mind the ancient history of my own church, the First Congregational of this town. We are able to boast of a sixty-five-year pastorate, although not in modern times. Joseph Lathrop, born 1731, was ordained in West Springfield August 25, 1756, died December 31, 1820, in the 90th year of his age, and 65th of his ministry of the Congregational Church here. His and Mrs. Lathrop's graves are in the churchyard adjoining the present church, and are remembered with a floral tribute each Memorial Day by the Woman's Guild.

West Springfield, Mass. BEATRICE B. LITTLEFIELD.

A New Party the Cure

EDITOR THE CHRISTIAN CENTURY:

SIR: You have ably described the cynicism of our day. An independent voter of liberal outlook can hardly be pleased with the domestic policy of the President, who is content to rest on the record of social gains a decade ago; nor with his foreign policy, which represents cynical power politics and frankly acknowledges its motivation by expediency, not principle. But if one wants to vote in protest to this, it seems he must move to the right—to the outdated, Pollyannish "free enterprise" and the uncertain internationalism (with emphasis on the nationalism) of Dewey. The choice leaves little room for anything but cynicism.

The only cure of our cynicism, in the political realm, would seem to lie in the development of a new third party, a movement in which voters could vote for something. Those who have already been throttled by the prevailing cynicism will say it is impossible. But, as your pages have been reporting, the Canadian Cooperative Commonwealth Federation is accomplishing this very thing we regard as impossible—by "an act of faith," one of its leaders explained here the other night. In Michigan such a development has started. There is a similar stirring in Chicago. There is a readiness in many parts of the country. For the first time in many years, Iowa Socialists are running an almost complete ticket—and like the national party, they are doing it only in the hope that it will contribute, in the next four years, to the growth of a genuine liberal movement which wins elections, under new labels.

Des Moines, Iowa. BETTY ANN PADDOCK.

NEWS *of the* CHRISTIAN WORLD

Britain Receives Security Plan

Churchill Visits Moscow on Date of Dumbarton Oaks Release—Penn Tercentenary is Observed

(Correspondence from England)

LONDON, Oct. 7.—Tonight we learn that the prime minister and Mr. Eden are in Moscow. Mr. Churchill has not met Marshal Stalin since last November. He goes, we learn, with the hearty approval of Washington. Simultaneously we have the first draft of the Dumbarton Oaks proposals. Those who remember the discussions of 1919 will not fail to mark the difference with the League of Nations. The security council is clearly the crux of the Dumbarton Oaks plan, and especially the provision of a sufficiency of power to carry out in action the decisions of the inner council of the United Nations. In spite of points critics may make concerning differences which arise about the plan, it must not be forgotten that it represents a large common ground of agreement.

* * *

Boegner Hails Canterbury

Pastor Boegner is an esteemed member of recent ecumenical conferences. He is the president of the Protestant Federation of France. In its name he has written to *Figaro* an answer to the broadcast greeting addressed by the Archbishop of Canterbury to Paris on the day of its liberation. Dr. Temple spoke for the British Council of Churches. Pastor Boegner said of him:

"A big, tall man of ruddy complexion with an alert, intelligent and kindly glance through gold-rimmed spectacles, ready with a kindly welcome, a youthful laugh, evidence of kindliness, and cordiality—that is how William Temple appears at a first meeting. An orator certainly, but in the British fashion. An orator whose well modulated tongue shows an interest in covering as large a scale as we have, whose gestures are scarcely noticeable, but an orator to whom clearness, strength and Christian thought have given unquestionable authority."

* * *

An Ecumenical Leadership

Pastor Boegner continued: "Following the world conference at Oxford and Edinburgh in 1937, William Temple directed and inspired the preparatory work for the formation of an Ecumenic Council of the Christian Churches, of which he immediately became the president. He gave proof of an understanding, a spiritual tact and a wideness of views which tended if possible to increase his authority. Those who, like myself, have the great privilege of working with him in this great work, are assured that his outstanding personality during the years ahead will be at the service of Christian unity and prove a great power in thought and action. If during the period of spiritual reconstruction following the war the churches approach the day when their basic unity takes visible form, this will be due to a large extent to the work which by the grace of God will be carried out by William Temple, archbishop of Canterbury."

* * *

Quakers Note Penn Tercentenary

In the week in which we are introduced to the Dumbarton Oaks proposals for a council of United Nations, there is on view at Friends House William Penn's "Essay Toward the Present and Future Peace of Europe," which he wrote in 1693. In it he proposed a European parliament, joint compulsion upon the parties concerned and the reduction of armies to narrow limits. This is only one of the many manuscripts, books and portraits concerning the Quaker founder of Pennsylvania which are now on display. T. Edmund Harvey, member of Parliament, spoke at the opening ceremony of the exhibition. Penn's body lies near to Jordan's Meeting House, surely one of the most quiet and sacred places on earth.

* * *

Parties to Define Their Policies

There is an unmistakable tendency for the political parties to define their principles and policies in view of the new order that will follow the war. The "Beveridge Policy" sets them a problem. On the whole, all three of our historical parties are friendly to its main recommendations. Mr. Eden has dealt with the distinctive Conservative approach. He refused to have the Conservative solution called "diluted socialism." He made allowances for the continuance of private enterprise and stressed the necessity of paying for benefits. Labor, on the other hand, is not afraid to have its policy called "socialism" but among its ranks there are right, left and center groups. It sees ahead a struggle between two fundamentally different methods of organizing industry. The Liberals will keep their party in being, I imagine, to guard jealously their witness for liberty and to press for the Beveridge method of social insurance, of which they were the first proponents. In all this there is the danger from which political conflict is never safe—to disguise half-truths as ways of salvation.

* * *

And So Forth

At its half-yearly meeting the British Council of Churches heard that 119 new local councils of churches have been organized. The field work of the new secretary, S. W. Hughes, has been most widespread and valuable. A new secretary to assist him in the head office is now under consideration. It is pointed out how hard it is for the free churches to develop the federal mind and to give responsibilities for their common witness to such a body as the Federal Council. The council has been most fortunate in its presidents. To their number must now be added the name of Dr. Flew, the principal of Wesley House, Cambridge.

EDWARD SHILLITO.

Hot Local Option Fight in Georgia

Bibb County Votes on Return Now to Prohibition—Stanley Jones on Race and Imperialism

(Correspondence from Georgia)

MACON, Oct. 23.—Drys in Bibb county, which includes Macon and the surrounding areas, have obtained the necessary number of petitions from registered voters to secure a referendum on the liquor issue. The present system, known as "legalized control," provides for local option by counties, and the majority of counties in the state are legally dry. The law orders that a referendum be held in any county when as many as one-third of the qualified voters petition for it. The campaign in Bibb, which will be terminated when the ballots are cast three days from now, has been quite bitter. The principal arguments advanced by the wets are that it is grossly unfair to the men and women of the county in the armed forces to hold a referendum on this question in their absence, and that the return of prohibition will bring back the regime of the moonshiner, bootlegger and organized crime. The drys have countered by pointing out that there is widespread bootlegging and law violation under the present system, that the consumption of alcoholic beverages is now three times as great as it was during the prohibition era, and that the deplorable moral conditions in the country are due in large measure to vastly increased drinking and drunkenness. With a few exceptions the ministers and churches have lined up solidly with the dry cause. That there are four military posts in the area, with approximately 40,000 men and women of the armed forces, complicates the issue.

* * *

Methodist Pastor Heads Temperance League

Norman Lovein, Methodist minister who has been serving as pastor of the Rose Hill Church, Columbus, has been appointed executive secretary of the recently formed Georgia Temperance League. He will assume his duties in this capacity Nov. 1. Mr. Lovein has a distinguished record of militant opposition to the liquor traffic. It is expected that under his leadership Georgia drys will launch a vigorous crusade for the return of state-wide prohibition.

* * *

Stuart Nye Hutchison for Return to Family Altar

The Presbyterian synod of Georgia, holding its centennial session in the First Presbyterian Church of Macon where it had its beginning, heard Stuart Nye Hutchison, pastor of the East Liberty Presbyterian Church, Pittsburgh, plead for a recovery of the things fundamentally vital in religion, and for a return to the family altar and to the simple "faith of our fath-

ers." Urging those on the home front to live for those sacred rights which men on the battlefield are dying daily to preserve, Dr. Hutchison declared: "While they die for the right to worship, many at home are not worshiping; while they die for the rights of democracy, many on the home front do not even take the trouble to go to the polls and vote." William V. Garner, pastor of the First Presbyterian Church, Atlanta, was elected moderator of the synod for the ensuing year. Other keynote speakers were J. McDowell Richards, Wallace Alston and Stuart R. Oglesby, all of the Atlantic area.

* * *

Stanley Jones Discusses Race and Imperialism

Stanley Jones was in Atlanta recently for a week of special services at the Wesley Memorial Methodist Church. Besides preaching the gospel he expressed himself in forceful and unequivocal terms on some of the crucial issues of the day. In a speech which he delivered before the Rotary and other civic clubs he declared his convictions on race and imperialism. In his approach to the race problem he pulled no punches, insisting that the supremely significant word is "all," especially as it is used in the Declaration of Independence, "All men are created equal," and as it is used in the pledge of allegiance to the flag, "One nation, indivisible, with liberty and justice for all."

* * *

Warns Against Rising American Imperialism

Dr. Jones was most vigorous in his denunciation of imperialism. Assailing those who are advocating that after the war the United States grab for herself a number of important islands in the Pacific, he said that the spirit of imperialism has more than anything else been the cause of this present war. He urged that the large island groups which will be freed from Japanese domination be governed by a joint commission of the United Nations until they are capable of self-government, and they then be given their freedom and autonomy. "Our nation," said he, "is beloved everywhere because the peoples of the earth believe we have no imperialistic designs. If we show an imperialistic spirit after this war, this love will change to hate overnight, and the third world war will most surely develop. As a nation we must adopt Christ's eternal principle, 'Let him who would be the greatest among you be servant of all'."

J. Maurice Trimmer.

Warnshuis to Consult with t'Hooft in London

Dr. A. L. Warnshuis, foreign counselor for the Church Committee on Overseas Relief and Reconstruction, will leave shortly for London, where he will plan for the future with ecumenical church leaders from the liberated areas and Geneva representatives of the World Council of Churches. On their way to London to meet Dr. Warnshuis there, are Dr. Visser t'Hooft of the World Council of Churches at Geneva, which represents 84 denominations in 28 countries, and Pastor Marc Boegner, head of the Protestant Federation of France. If possible, Dr. Warnshuis will continue his trip to Geneva to confer with other leaders there before returning to the United States.

Notable Harper Books

A Great Time to Be Alive
By HARRY EMERSON FOSDICK
Twenty-five sermons on Christianity in war time. $2.00

Walkin' Preacher of the Ozarks
By GUY HOWARD
The autobiography of a man who walks approximately 4,000 miles a year to serve some 100,000 parishioners.
Illustrated $2.50

Between Eternities
By GRACE NOLL CROWELL
A new volume of poems of deep understanding that speak to all. $1.00

Missionary Doctor
The Story of Twenty Years in Africa
By MARY FLOYD CUSHMAN, M.D.
At fifty-two, Dr. Cushman went to Africa as a medical missionary. Her life epitomizes the highest ideals of a physician and Christian worker. $2.75

In This Our Day
By EDITH LOVEJOY PIERCE
Of Mrs. Pierce's first published volume of poems Edwin McNeill Poteat says, "With a delicacy of touch that forfeits nothing to power, and a sensitivity of spirit that yields nothing to realism she speaks to the present with vigor, beauty and intelligence." $1.50

We Preach Not Ourselves
By GORDON POTEAT
A Pulpit Book Club Selection
An entirely different and helpful approach to the problem of writing sermons —a book of leads. $2.00

Peace Is the Victory
Edited by HARROP A. FREEMAN
A symposium by thirteen specialists to show how conflicts can be eliminated. "It is refreshing to find a book so thoughtful, so tolerant, and so free from prejudice as this one is."—*Crozer Quarterly* $1.50

Peace Through Co-operation
By J. HENRY CARPENTER
"This book is compact, concise and well-balanced in understanding of the inter-relationship of ethics and economics. It is a superb testimony of religious re-birth."—*American Journal of Economics and Sociology* $1.25

The Predicament of Modern Man
By D. ELTON TRUEBLOOD
"'The Predicament of Modern Man' is a penetrating diagnosis of the sickness of our civilization and of what is necessary for recovery. It combines depths of thought and popular style."—*Samuel McCrea Cavert* $1.00

Enough and to Spare
By KIRTLEY F. MATHER
The earth's resources are sufficient with "enough and to spare" for generations to come. Co-operation not competition is the key to man's survival. $2.00

For We Have This Treasure
By PAUL SCHERER
The Yale Lectures on Preaching for 1943. "There is no finer preacher in America than Paul Scherer; there is no finer book on the art of preaching than this one. Wise, salty and sympathetic."—*Christian Herald* $2.00

Life's Unanswered Questions
By HAROLD COOKE PHILLIPS
Sixteen timely sermons on timeless questions. "There is a blessing in each chapter."—*Christian Advocate* $1.50

At Your Bookseller

HARPER & BROTHERS
49 E. 33rd Street, New York 16, N. Y.

Start New Radio Plan for Church

International Council Sponsors Service for Protestants—Dr. Tittle Declares Churches Must Honestly Repent

(Correspondence from Chicago)

CHICAGO, Oct. 30.—The International Council of Religious Education with headquarters here announces the organization of an agency to be known as "International Radio Production." E. Jerry Walker of Chicago, former educational director of WLS, the *Prairie Farmer* station here, is its director. His task will be to develop religious programs for general use by churches and special programs in the interest of religious education. The first of these is titled "Victorious Living" and is scheduled to go on the air Jan. 1, 1945. Its appeal will be to church people and non-church people alike but it will always convey the importance of Christian training through church, school and home. As educational director of WLS, Walker developed a daily broadcast for schoolchildren heard in classrooms by nearly a million pupils. Previously he had been director of the school of the air conducted by the Oregon state school system. At present he is completing theological training at Garrett Biblical Institute in Evanston.

* * *

Tittle Asks Church To Repent

The Christian Church in America must repent of its pharisaism, of being merely the reflex of popular moral codes and of its identity with Western culture, said Ernest Fremont Tittle, speaking at the 90th anniversary of Garrett Biblical Institute on "The Message of the Church in the Postwar World." "The church is not the savior of the world," he said, "but is itself part of a world that needs to be saved. . . . It must proclaim and embody God's way of life—the only way that leads to life and not economic chaos, mass unemployment, mass slaughter and destruction." The church, Dr. Tittle said, must learn to condemn not only the sins of the flesh but even more the sins of the spirit, naming particularly the condoning of self-interest and compromise with prejudice. The reason for this failure, he declared, is the reluctance to make the Kingdom of God, as Walter Rauschenbusch put it, "the great object of Christian preaching, the inspiration of Christian hymnology, the foundation of systematic theology, the enduring motivation of evangelistic and missionary work." "Thus confronted and arrested," he concluded, our world "might itself come to repent and be saved." Franklyn Bliss Snyder, president of Northwestern University, spoke on the relationship of the divinity school to the university. Bishops met with students from their several areas in special conferences and counseling.

* * *

Study Religion and Mental Illness

A winter seminar on pastoral counseling, to be held at Elgin state hospital on the theme, "Religion in Crisis and Custom," on Mondays at 10 a. m., beginning Oct. 30, has been announced by the Chicago Council for Clinical Training. The course will survey types of mental illness, indifference and rebellion, withdrawal and concealment, despondency, desperate attempts at reorganization, mysticism and the pathological, economic depression and the rise of the holiness sects, war and what it does to religion, the normal parish life of individuals, principles of pastoral counseling, development and validation of religious faith, and the perpetuation and recreation of religious faith. Twelve weeks will be devoted to the series, half before and half after Christmas. A fee of three dollars covers the entire course. Anton T. Boisen, chaplain at Elgin hospital, and Frederick Kuether, chaplain at St. Charles state correctional school, will be the leaders.

* * *

Says Churches Must Live in Families

As the deeper meanings of individuals are realized only by living together in families, so the deeper meanings of the churches can be realized only by living together in an ecumenical family life, J. Quinter Miller, associate general secretary of the Federal Council of Churches, told students of McCormick Seminary and Presbyterian College of Christian Education at a convocation here, Oct. 5. In proof of this he cited the fact that the ecumenical movement representing, at Oxford, for example, 135 communions from 45 nations, is not something imposed from above but something arising spontaneously out of the life of the churches themselves. Such, he said, had been the story of the mergers of city and state councils of religious education with city and state councils of churches across the country and the development of cooperation among the field service representatives of the eight interdenominational bodies now seeking merger in one common interdenominational church agency.

* * *

Daily News Is Sold

Sale of the *Chicago Daily News* owned by the late secretary of the navy, Frank Knox, to John S. Knight, publisher of the *Detroit Free Press*, the *Akron Beacon-Journal* and the *Miami Herald*, is an event of more than passing social significance in the city. Under the late Victor Lawson, the *News* was brought to a position of national eminence both for its foreign correspondence and for its civic integrity. The *News* has never accepted liquor advertising. Between strongly partisan Republican and Democratic papers it has maintained an independent position, uniformly offering split tickets in its pre-election recommendations. In 1936, when the late editor and publisher was the Republican candidate for vice-president, one of the *News'* columnists published his now famous announcement of his endorsement of the Democratic candidate without any curb or criticism from his employer. Mr. Knight has announced his intention to maintain these policies of the paper. Secretary Knox's will had empowered his executor to dispose of his interests with a view to preserving the character and traditions of the paper rather than at the highest financial figures. CHARLES LESLIE VENABLE.

Bingo Gambling Is Under Fire

Wisconsin Court Rules the Game Illegal Under Gambling Law—Protestants Oppose Its Use by Churches

(Correspondence from Wisconsin)

MADISON, Oct. 19.—The supreme court of Wisconsin has declared bingo to be among gambling devices which are specifically prohibited by the state's constitution. The game has recently, under the pressure of aged but forceful Governor Walter S. Goodland, been largely stopped in the more populous centers of Milwaukee, Racine, Kenosha and Madison. Now we are confronted by a movement which has been started "in the interests of charitable, religious and civic groups . . . to use the democratic means . . . to change the constitution to enable the legislature to license bingo games for the purpose of raising funds" for such organizations. To such a meeting in Madison on Oct. 19 the executive committee of the Madison council of churches conveyed a resolution indicating its opposition to constitutional or legislative action which would legalize gambling of any kind, especially for charitable or religious purposes. It requested that hereafter when fraternal and religious bodies are reported to be in favor of such legislation, the names of such organizations be specifically designated. The local council of churches proposes to bring the matter to the attention of the state council of churches.

* * *

Bishop Garth to Head Wisconsin Methodists

The Methodist Church has created the new episcopal area of Wisconsin and made its head Bishop Schuyler E. Garth. Coming from a distinguished ministry in Youngstown, Ohio, Bishop Garth will reside in Madison. At a public dinner he was greeted by civic and church leaders, including a rabbi, the president of the local N.A.A.C.P., and by representatives of labor, agriculture, industry and the university. At his recognition service on Sunday, Sept. 17, the bishop set out his own platform: (1) A gaining life depends on a losing service. (2) A good social order depends on a clean moral order. (3) Democracy for the majority depends on democracy for minorities. (4) Peace in America depends on justice in the world. (5) Personal security depends on spiritual surety. (6) Man's triumph depends on God's control.

* * *

Congregationalists Query Fifield Movement

At their annual meeting Oct. 3-5 in Green Bay the Congregationalists of the state heard Moderator Ronald Bridges say: "In religion there are no exemptions. We are all 1A." Miss Eleanor Wilson, missionary returned from service in the Marshall and Caroline Islands, told how mission work, founded there after the evangelization of the Hawaiian Islands, impresses American service men now scattered everywhere throughout Micronesia. The conference expressed concern over a movement led by

the Rev. James Fifield, Jr., of the denomination's largest congregation, the First Congregational Church of Los Angeles, and designated as "Spiritual Mobilization," "to which are attached as sponsors distinguished and honored names among us." It considered "its implications ambiguous" and "capable of manipulation as a front for religious and partisan division." The conference therefore asked its "leaders of Congregational affiliation to explain what is meant by 'pagan stateism,' and to outline in specific and unmistakable terms [the movement's] program and purposes."

* * *

War Cuts Enrollment In Half

Attendance at the University of Wisconsin is something less than half of normal. Now 4,200 women, the largest number ever on the campus, study with approximately 1,000 civilian men, a number of whom are returned service men. The total campus population is nearly doubled by personnel in uniform, chiefly in the naval radio school, so that the campus housing shortage adds to the general housing shortage occasioned by the presence of near-by Truax Field's air corps radio training program, and by active war industries.

* * *

Dykstra Leaves University For New Post

Dr. Clarence Dykstra, who has served as president of the University of Wisconsin since 1937, will go to the University of California at Los Angeles Feb. 1 as provost. Speculation prevails whether his resignation is concerned with the forcing on the university by alumni and business interests in the state, and against the wishes of both faculty and administration, of a school of commerce under a notably conservative head. Dr. Dykstra says merely that he desires to accept the appointment to California, where he has a home and has previously taught. His term at Wisconsin will be remembered for liberal but by no means radical leadership.

* * *

And So Forth

Katherine Hayden Salter, brilliant Protestant poet and writer, has aroused some Catholic ire with her "Vox Pop" letters, and a notable article in the *Churchman* on "The Pope at the Peace Table."

The Wisconsin Conference of Christians and Jews continues to hold radio and other round table programs on "The Bases of Enduring Peace" and "The Grounds of Unity in Diverse Culture."

The Catholic churches of the city, together with the Catholic chaplains of near-by Truax Field, under the auspices of the Holy Name Society, with Archbishop Kiley of Milwaukee presiding, recently held a Holy Hour service in Breese Stevens athletic field. Some 14,000 were present, including 1,000 soldiers. It has been suggested that all the churches consider the possible use of the parks for religious services of every representative kind and that facilities be constructed for use by Protestants, Catholics and Jews.

ALFRED W. SWAN.

Anglican in Presbyterian Pulpit Stirs Row

Because an Anglican naval chaplain preached in the Dunfermline Abbey, of the Church of Scotland, an excited controversy has broken out in Scotland. Canon Denholm, rector of the Anglican church in Dunfermline, made the first protest. When challenged by the presbytery, he sent a letter from the Bishop of St. Andrews, who insisted that opposition to an Anglican preaching in a Presbyterian pulpit is "based firmly on conviction and principle," and that "when religion was at its best in Scotland, truth was not sacrificed to so-called charity."

Discuss China Rumors

Disciples Hear Experts Comment on State of Affairs in East Asia

COLUMBUS, OHIO, Oct. 22.—The most newsworthy session of the recent convention of the Disciples of Christ here discussed east Asia. Y. C. Yang, president of Soochow College, Lewis Smythe, who has just returned from Chengtu, west China, R. W. McCoy, a Gripsholm repatriate from Japan, Earl H. Ballou, head of the China colleges organization in this country, and E. K. Higdon, U.C.M.S. secretary who spent 20 years in the Philippines, participated. While it is impossible to report this discussion in detail the following facts emerged in its course:

There are 713 missionaries still interned in east Asia, including 528 in the Philippines, over 100 in China and others in Malaysia and Thailand.

Japanese attempt to justify internment camp atrocities in the Philippines by stories of what happened to interned Japanese in the islands between Pearl Harbor and Bataan.

Madame Chiang Kai-shek has not come to the United States to get a divorce, as rumor has it, but to get treatment for a condition which was diagnosed as cancer in Chungking and Rio de Janeiro, but which New York specialists hold to be gastric ulcers. The divorce rumor has started every time she left Chungking in the past six years. Generalissimo Chiang publicly branded it as untrue and reaffirmed his fidelity to his wife.

The present Japanese drive in southeast China is Japan's biggest military effort since the war started in 1937. Nothing she has attempted in her history equals it, according to General Chennault.

Communist military efforts in China are confined to guerrilla drives. The central government fights China's battles. For three or four years Chungking has blockaded the Communist area of northwest China, stopping men, medicines and military supplies from going there. Only exception was a group of newspapermen, whose reports on their recent return were contradictory and unclear. The People's Political Council has just appointed a non-Kuomintang commission to go to Yenan and investigate Communist-Kuomintang relations. Chiang approved.

All factions still hold Chiang to be the strongest leader. Much of the current criticism is what might be expected of a government which has fought a losing war for seven years. Many of the rumors concerning the domestic life of the Chiangs originate abroad in an allied country which ought to be friendly to China. In answer to a question, this correspondent was told that the speaker was not referring to Russia.

H.E.F.

How answer the Eternal Question ?

- Can one prepare one's self for death?
- Do we live in eternity now?
- What are the consolations of philosophy and science?
- How may the Christian faith comfort the bereaved?

Read for your own soul's good:
Give to those who suffer:

Jerusalem THE Golden

by ARTHUR WENTWORTH HEWITT

"It is a good book to put into hands which experience strange sorrows in these war days; it is a good book for a young person soon to stand in a place of sacrifice, suffering and maybe death to read as a sane and healthy bit of Christian preparation."—*Charles Haddon Nabers.*

All the rich experience of rural parish work, a lifetime of reading and meditation, a personal sense of loss and his own vivid visions of truth have gone into this modern reaffirmation of immortality, done in the inimitable Hewitt manner.

"As a bit of personal testimony, it ranks high in current religious literature. As a summary of reading and study, it has few equals."
—*Zion's Herald.*

$1.50 at your bookstore

ABINGDON COKESBURY

Nashville 2
Tennessee

Move to Draft Labor in Africa

Churches Opposed to Proposal for the Conscription of Negroes—Protest Race Bias in Demobilization

(Correspondence from South Africa)

LOVEDALE, Sept. 21.—Farmers throughout South Africa who have sought to persuade the government to relieve the shortage of farm labor by drafting native Africans and assigning them to farms where they are most needed have so far been turned down by the minister for native affairs. Missionary forces acquainted with the situation have heartily seconded his refusal.

* * *

Significance of Change Is Missed

The *Methodist Churchman,* reminding the farmers that many of them do not realize the vast changes wrought in the country's economic system by the growth of urban industries, says: "Employers who for many years have been able to choose their laborers and to set their own standards of wages and housing are finding it impossible to compete with the attraction of urban employment, which is draining the native people from the land into the cities. They blame the government, the natives, a particular group or interest, when they should be busy adjusting themselves to the new conditions. They must face the necessary adjustments not in the interests of one or two sections of the people, but of all. Sacrifice may be required; certainly good will and courage will be."

* * *

Native Is Episcopal Candidate

During the recent election of a bishop in an Anglican diocese, one of the nominees was an African native. He was not elected, but the incident has aroused considerable interest in this country where every church embraces various racial groups. The *Church Weekly Newspaper* points out that the church imposes no disability on grounds of race or color, and that the reason no non-European has yet been elected to the episcopate is that none has received a sufficient number of votes. In other parts of Africa, where there is no strong European element in the church, there have been and are African bishops.

* * *

Protest Discrimination Among Veterans

Protests are being made in missionary circles against tentative plans being advanced by the government ministry of welfare for demobilization of soldiers whereby those of native birth would be discriminated against with respect to scales of war gratuity. Many of them have worked in ports and bases, and have even served as stretcher bearers and as transport drivers in fighting areas. It is expected that they will share, though probably on less favorable terms than Europeans, in the financial assistance by which returned soldiers will be able to re-establish themselves in employment.

For a long time there has been evident a growing concern for the welfare of non-European boys and girls in the vast native townships which are a feature of industrial areas. Realizing that bad surrounding influences, as well as idleness and lack of recreational facilities, are largely responsible for the prevalence of juvenile delinquency, associations are being formed to assume responsibility for the oversight of a large number of clubs for boys and girls in these areas. The clubs, which are being aided by the governmental departments of welfare and education, as well as by municipal authorities, offer games, physical exercises and music, and opportunities for the study of first aid and domestic science.

* * *

Joint Plans Made for Training Clergy

Plans are under way for joint sponsorship by Methodist, Presbyterian, Congregational and Anglican churches of a chair of theology at Rhodes University in Grahamstown. Each of the four churches would arrange for its theological students to receive their training at the university, while courses in theology and related subjects would also be available for lay students. Praising the spirit of cooperation evident during early negotiations looking toward the new plan, the Anglican bishop of Grahamstown writes in the *Church Weekly Messenger:* "At no point has there been any endeavor to secure denominational advantage. There is a desire only to appoint the best scholar and teacher who is available, regardless of his particular religious affiliation." The plan will receive full consideration in the chief courts of the churches concerned.

* * *

Dutch Seek to Hold Aloof

In contrast to such signs of cooperation was the admonition to his synod by William Nicol, moderator of the Dutch Reformed Church in the Transvaal: "The church must remain exclusively Afrikaans [those of Dutch descent] if it wishes to serve the Afrikaans nation in its work for the Kingdom of God." He urged that persons of Afrikaans descent refrain from marrying English-speaking Europeans. Comment, not only in church newspapers but in the secular press, has in general deplored this speech as a sign of racial exclusiveness.

The question of the place of religion in education has been much to the fore of late. The Christian Education Movement proposes that churches unite to provide training for teachers of religious education. There would be a modified course for Sunday school teachers, but the main purpose would be to provide specialist teachers of religion in ordinary schools.

E. W. GRANT.

C.O. Seeks Ruling on Release Status

Whether a conscientious objector physically disqualified for non-combatant army service can still be required to work in a civilian camp is the question put before the federal district court in Knoxville, Tenn. Aided by the American Civil Liberties Union, James Randolph Smith of the C.P.S. camp at Gatlinburg is filing the suit, claiming release from civilian service on the ground that he has applied for non-combatant army service and been turned down by medical authorities.

Cast False Votes For Service Men

Tennessee Grand Jury Indicts Three Democratic Politicians—Churches Prosperous, Paying Off Debts

(Correspondence from Memphis)

MEMPHIS, Oct. 17.—In near-by Madison county crooked politicians have recently held their area up to the nation's ridicule and flung a challenge to the whole country by fraudulently casting votes in the names of soldiers who are overseas. The fathers of some of these soldiers came to Memphis and enlisted the FBI, with the result that the grand jury has indicted three members of the county Democratic board. The grand jury report read in part: "We find that we have no safeguard around our ballot boxes after the polls close. . . . No one is held responsible for the kind of ballot boxes used, with the result that they are frequently pasteboard cartons with strings tied around them. . . . We find that one ballot box, tally sheet and all, was 'lost' after the last election and no return from that precinct could be made. . . . We find that the records of another precinct have disappeared. . . . We find that in one precinct where 30 to 50 votes are usually polled, 33 personal ballots and 125 absentee ballots were polled in this election, though but 13 absentee ballots had been applied for from all four voting precincts in the district. We find that some voters cast ballots at several precincts in the same district in the same election."

* * *

Former Teacher Edits C.I.O. Paper

Officers of the *Tennessee C.I.O. News* have been moved from Knoxville to Memphis and placed under supervision of W. A. Copeland, state council president. Catherine Winston, formerly of the Highlander Folk School staff at Monteagle, Tenn., has been appointed editor.

* * *

Appoint N.C.C.J. Director

Following recent visits of W. A. Ryan and A. W. Gottschall of the National Conference of Christians and Jews, a "round table" has been set up in Memphis to keep down such hate movements as afflicted this area after World War I. Mrs. Mattye B. Wilroy, church editor of the *Commercial Appeal* for 15 years, has been employed as full-time director of the N.C.C.J. for Kentucky and Tennessee.

* * *

Newspaper Leads in Agricultural Plan

The *Commercial Appeal's* four-point agricultural program, known as the "Plant to Prosper" movement, has 114,000 midsouth farm families enrolled this year. The record books for judging closed Oct. 14. The cash prizes total $3,850. The movement has done much for rural life in this area. Under its encouragement, Mississippi has set up its own rural life conference with a budget covered by state funds. James Sells of the Crystal Springs Methodist Church will be employed full time as ex-

ecutive secretary. He has been doing the work on a part-time basis. Governor Bailey plans to make the rural life conference a permanent affair. It is designed to cement the relationship of the church, civic organizations, government, industry and other allied enterprises with rural life and its problems. Vanderbilt University's circulating library for rural ministers this month begins its ninth year of service. Ministers throughout the south borrow 7,500 volumes every year. It was established in 1936 with the aid of special funds from the Carnegie Foundation.

* * *

Churches Paying Off Debts

With over 50,000 newcomers, Memphis schools are crowded, though changes in teaching personnel are fewer than last year. The housing shortage is acute and 9,800 applicants for telephones cannot be supplied. Churches are prospering financially. Many are paying old debts. As a rule, church buildings in this area are not dedicated until they are debt free. Among dedications in Memphis during the past month were: Westminster Presbyterian, S. E. Howie, pastor; Galloway Memorial Methodist, A. W. Lassiter, pastor; Calvary Methodist, O. C. Wrather, pastor; Central Avenue Baptist, J. S. Riser, pastor; Paris Methodist, M. H. Stroud, pastor; and Greenwood C.M.E., T. M. Smith, pastor.

* * *

Observe Baptist Leader's Birthday with Gift

The Memphis and Shelby county Baptist association's 40th annual meeting held here last week was larger than the state meeting of any other group except the Methodist. There are 51 churches in the county with nearly 50,000 members. A feature was the presentation by the Baptist hospital of Memphis of $100,000 to Shelby County Baptist Orphanage fund in observance of A. E. Jennings' 78th birthday. Mr. Jennings is chairman of the hospital's executive committee. The chaplain of Baptist hospital, A. O. Boone, who was pastor of First Baptist Church of Memphis 1898-30, recently observed his 84th birthday.

At the 131st annual meeting of the Tennessee conference of the Methodist Church, held in Nashville early in October, the budget of $128,804 for conference benevolences was oversubscribed.

* * *

And So Forth

The Memphis Y.W.C.A. has just raised $400,000 for a new building and enlarged program. The Y.M.C.A. has bought 12-acre Litty park, within the city, as part of its expansion program.

John Timothy Stone of Chicago installed Raymond C. Rankin as pastor of Lindsay Memorial Presbyterian on Oct. 8. Mr. Rankin succeeds Josiah Sibley, retired. Others installed during the month were Glynn Harwood at Galilee Baptist and G. C. Brewer at the Springdale Church of Christ, which recently "swarmed" from Union Avenue Church. This non-cooperative group is growing rapidly in Memphis. H. E. Deuker, pastor of Immanuel Lutheran Church of Memphis for 17 years, has gone to Grace Lutheran Church, Little Rock.

Charles G. Bruce, pastor of the First Presbyterian Church at Shelbyville, was elected moderator of the synod of Tennessee at the 129th session at the First Presbyterian Church in Brownsville early this month.

At Dyer on Oct. 14, West Tennessee synod of the Cumberland Presbyterian Church, which is composed of four presbyteries, named T. C. Stockton, pastor of the East Side Cumberland Presbyterian Church, of Memphis, moderator.

Two Memphis ministers, Felix B. Gear, pastor of the Second Presbyterian Church, and Laurence F. Kinney, Southwestern professor, were named recently on the board of editors of the *Presbyterian (U.S.) Outlook*, a weekly published at Richmond, Va.

MARSHALL WINGFIELD.

Property to Chinese

Evangelical Mission Board Transfers Churches to Native Christians

BLUE EARTH, Minn., Oct. 16.—Recognition of China's growing strength prompted the Board of Missions of the Evangelical Church, meeting here, to transfer Evangelical Church properties in China to native control. The China conference of the Evangelical Church was authorized to establish itself legally and organize a board of trustees. Legal action was taken to transfer church and parsonage properties into the hands of this conference, made up of native pastors and missionaries. Schools, hospitals and missionary residences will remain the property of the Evangelical Missionary Society in America until a later time when such may be conveyed to native leadership.

For rehabilitation and reconstruction in war areas, the board established a Kingdom Service Fund of $500,000 to be raised as soon as possible. Part of this will be used for postwar relief, the balance for reconstruction of demolished properties and the expansion of religious work in Europe and Asia. Aid to orphaned missions and stranded missionary personnel is included in this sum.

Dr. Carl Heinmiller, executive secretary of the Evangelical Missionary Society, Cleveland, Ohio, indicated that the denomination had given nearly $1,000,000 for missions this past year. The women of the church raised $366,440 of this amount. Nearly $300,000 has been set aside for use of the mission board in critical times which may face church groups at the close of the war. Dr. Heinmiller reported four missionaries repatriated from Japan with four detained by the Japanese in the Philippine Islands. Seven missionaries and their families have arrived from China, which they left because of the overrunning of sections in China by the Japanese.

RAYMOND M. VEH.

C.O.'s in Prison Fast as Protest Method

Seven conscientious objectors were reported by the Oct. 27 *Call*, Socialist party organ, to be entering the fourth week of their hunger strike in the federal prison at Lewisburg, Pa. The fast was precipitated when one of the seven was denied his expected parole, due Sept. 23, because he had taken part in two previous work strikes, one of them against racial segregation in the federal prison at Danbury, Conn. Authorities agreed to the parole on the 17th day of the strike, but the

THE ELECTION IS OVER

We are glad that it is. There was a good deal of bitterness in the campaign. Many people said things they didn't mean and did things they now regret.

Some brickbats were thrown at Spiritual Mobilization but we have forgotten about them. We harbor no ill will toward those who threw them, who charged us with all sorts of things which weren't true.

It is important that we all forget such things and that the country be united in common dedication to swift victory and a better post-war world.

Spiritual Mobilization continues to sing its same song, occasionally in a different key for the sake of variety. We shall continue to sound the alarm against pagan stateism, and shall continue to champion spiritual ideals and basic freedoms which have made America strong—the Christian fundamentals which stateism at the totalitarian level would undertake to destroy.

In a calm, judicial, post-election mood let the clergy of America contemplate the necessity for keeping the state servant instead of permitting it to become master as it threatens. Each in his own way, let us all be mightily effective. Free pulpit, free press, free enterprise, free assembly, and free speech cannot be taken for granted anywhere in the world! But they can be vouched safe in America.

Are you interested in receiving our pamphlets? We have a new one titled "After Election" which we'd like to send you.

SPIRITUAL MOBILIZATION
411 W. 5th St., Los Angeles 13, California
James W. Fifield, Jr. D.D., Founder

ADVISORY COMMITTEE

ROGER W. BABSON, Statistician; DR. PAUL F. CADMAN, Economist; UPTON CLOSE, Author and Lecturer N.B.C. and Mutual Networks; DR. DONALD J. COWLING, President of Carleton College; ELY CULBERTSON, President World Federation, Inc.; DR. CARY EGGLESTON, Heart Specialist; DR. WILL DURANT, Philosopher, Author and lecturer; DR. EDGAR J. GOODSPEED, Bible Scholar and Author; HON. ALBERT W. HAWKES, United States Senator; REV. HAROLD M. KINGSLEY, Negro Leader; DR. JOHN A. MACKAY, President Princeton Theological Seminary; DR. ROBERT A. MILLIKAN, President California Institute of Technology; DR. ALFRED NOYES, Distinguished Poet; DR. NORMAN VINCENT PEALE, Minister Marble Collegiate Church, New York City; HON. NORRIS POULSON, United States Congressman; DR. ROBERT GORDON SPROUL, President University of California; DR. RAY LYMAN WILBUR, Chancellor Leland Stanford University.

JAMES W. FIFIELD, JR., D.D. Director
ELLSWORTH ROSS, Manager

SPIRITUAL MOBILIZATION
411 W. 5th St., Dept. CC, Los Angeles 13, Calif.

I am interested in the program and purposes of Spiritual Mobilization. Please send me information how I may help further this work. I understand there will be no financial obligation whatsoever.

NAME .....

CHURCH .....

STREET..... CITY.....

☐ MINISTER ☐ LAYMAN

Your Christmas Play

"We have never given a play which brought forth so much favorable comment."
—Westminster Choir School

TINKER

By FRED EASTMAN

Author of *"Bread," "Eternal Life," etc.*

A 3 act, humorous, modern comedy of spiritual power. One setting. 3 women, 4 men. 2 hours. 75 cents. Low production royalty.

PUBLISHER'S NOTE: *THE TINKER is the most often produced religious type play on our list or likely any other publisher's list. Many hundreds of successful productions attest to its great value as a play to point the way into a reawakened spiritual life.*

WALTER H. BAKER COMPANY
178 Tremont Street Boston, Mass.

The Pulpit

brings its readers, each year

75 full-length sermons
12 preacher-problem articles
12 pastoral prayers
12 children's sermons
20 sermon outlines
100 sermon illustrations
scores of quotable poems

and, every month, the invaluable Editor's Page, with its 'The Event of the Month,' 'The Book of the Month,' 'A Thought for the Month'

Subscription price: To 'Century' subscribers, $1.00. To others, $2.00.

THE PULPIT

407 S. Dearborn Street,
Chicago 5, Illinois

others are continuing in protest against what they feel is unsatisfactory treatment of objectors by the federal prison bureau.

Coffin Re-elected to Y.M.C.A. Presidency

Howard A. Coffin, general manager of the Detroit office of Socony Vacuum Oil Company, has been re-elected to the presidency of the national council of the Y.M.C.A. He is also head of the Community Fund in Detroit.

Oppose Conscription

Peacetime Draft is Banned by United Lutheran Church Convention

MINNEAPOLIS, Oct. 18.—The warmest debate in the closing days of the 1944 biennial convention of the United Lutheran Church developed over the recommendation of the Board of Social Missions that the United Lutheran Church endorse the seven points of the Jewish, Roman Catholic and Protestant statement known as "An Interfaith Declaration on World Peace." The seven principles were finally approved, minus the explanatory paragraphs which followed each. Then the convention subsided while a resolution calling for a United Nations declaration of war aims was passed, only to flare into the hottest debate of the session over a proposal to protest the adoption "at the present time" of peacetime conscription. J. J. Scherer of Richmond, president of the Virginia synod, declared that conscription will be necessary for a long time and that in any case the church has no business trying to tell government what to do. He was opposed by his cousin, Paul Scherer, pastor of Trinity Lutheran Church, New York, who said that universal conscription was one of the forces which prevented the German churches from doing more to protest the militarization of Germany under Hitler and that it will do the same here if permitted. Others spoke on both sides, the wording of the proposal was clarified and finally the convention voted by a substantial majority to urge Congress to postpone action on conscription until after the war.

Supports Federal Council

The convention put the United Lutheran Church behind the Federal Council of Churches and the Foreign Missions Conference on the issue of religious liberty by heartily endorsing their joint statement on the subject. There was no discussion concerning the basis of the U.L.C.'s membership in the Federal Council, which remains consultative. However, the convention did not allow its own peripheral status to prevent it from saying that "unless and until the Universalist Church and the Church of the New Jerusalem change their official confessional statements to conform to the evangelical basis of the Federal Council as set forth in the preamble to its constitution," the U.L.C. recommends that their application for membership in the council be denied.

Gains of Quarter-Century

Systematic in everything, the United Lutheran Church has from its beginning maintained a careful statistical check on the major factors of its organizational life. Figures made available for the first time at Minneapolis make it possible to appraise with some confidence its growth during the 25 years between 1918 when it was founded and 1943. They show that its baptized membership has grown from 1,092,614 to 1,746,486; its confirmed membership from 782,807 to 1,259,140; its communicant membership from 590,958 to 840,509. The number of children in its Sunday schools rose from 513,000 in 1918 to 675,000 in 1935 but fell with the general decline in Sunday schools to 603,000 in 1943. In 1918 the church had 2,808 pastors; 25 years later, 3,696.

Financially the church has had an even more remarkable growth, as reports to this convention showed. Its income for all purposes has increased from the 1918 figure of $8,832,000 to the 1943 level of $21,934,000. Most of this money of course went for local church expenses but benevolences at home and abroad took $1,878,000 in 1918 and $4,424,000 last year. Church properties were valued at $61,586,000 at the beginning of the quarter-century and at $161,307,000 at its end. The total church debt has increased from $5,424,000 to $13,184,000. Local church endowments have jumped from $1,032,000 to $5,935,000. The 10 seminaries and 14 colleges of the denomination have a total valuation of property and funds of $25,913,000.

Hear St. Olaf Choir

On Sunday night when the convention met with the Lutheran churches of the Twin Cities in a service which taxed the 3,000-person capacity of Central Lutheran Church, it heard what is probably the best mixed choir in America sing, and listened to F. Eppling Reinartz celebrate the achievements of William Alfred Passavant, great Lutheran pioneer who died 50 years ago. When the St. Olaf Lutheran Choir had finished its last lovely note, it would have taken only a wave of the hand to brush the veil of temporality aside and admit that huge, scarcely breathing audience into the presence of the choir eternal. United Lutheran conventions are famous for the richness of their singing, which surpasses that of all other religious assemblies, but on this Sunday evening the harmonies of heaven broke through in a transcendent revelation of beauty.

H.E.F.

If You Are Reading This in a Library Please Do Not Clip This Coupon!

Librarians do not like to have their copies of The Christian Century clipped, but readers who have made the acquaintance of this independent Christian weekly in one of the thousands of libraries to which it goes may receive their own copy each week for 17 weeks if they will send $1 for a trial subscription, together with their name and address. Do not clip this coupon but send your dollar to The Christian Century, 407 S. Dearborn St., Chicago 5.

750,000 Negroes In Armed Forces

Seek Share of Prosperity and Rights of Full Citizenship—WLB Advocates Higher Pay for Textile Workers

(Correspondence from Nashville)

NASHVILLE, Oct. 24.—The secretary of war reports that there are now three quarters of a million Negroes in our armed forces, 50 per cent of them abroad and more than one-third in combat duty. They are receiving the highest praise from officers at the fighting front. Fifty per cent more Negroes are now employed in skilled and semi-skilled work in war industries than in prewar days, the total now employed in war industry numbering about 40 per cent of the total Negro population outside of those in military service. Negroes now own almost one-fourth of all the homes occupied by their families. Nowhere have they made greater progress than in education. Enlistment statistics show that 63 per cent of all colored draftees from the north have some high school education. In the south the percentage is only 33, but the increase there has also been gratifying.

* * *

Infant Death Rate Falls

The Children's Bureau of the U. S. department of labor reports a decline of about one-eighth in infant mortality in the south, although the rate remains higher than that for the nation as a whole. The ratio for Negroes is about two and one-half times that of whites in maternal and 72 per cent higher in infant mortality. Most of the decline is ascribed to the increase in public health services.

* * *

Editorials Plead for Racial Justice

An indication of the revised judgment of the educated youth of the south on the racial question is given in an editorial in *Reveille,* student daily at the State University of Louisiana. Nordic supremacy in Germany and white supremacy in the south are not different, the editorial points out, noting that the south cannot maintain high educational standards so long as it keeps its Negro population poorly educated. It advocates the right of the Negro to the ballot, to a square deal in education, occupation and before the courts of justice, and protests that "as he is giving his life in battle he wants and deserves his just share in the democracy he is helping to defend."

The *Daily News* of Macon, Ga., joining the slowly increasing number of papers in the south advocating equal opportunity for Negroes, protests that segregation "has very little to do with the racial question in the south at the present time," and doubts if Negroes have any great interest in its abolition. What they do want, the *News* declares editorially, includes full rights of citizenship with the vote, equal opportunity in education, in occupation, in facilities for health and decent living, access to public utilities and recreational facilities, a chance at a livable residence, equal justice before the courts and equal opportunity in all those things intelligent and good citizens demand and which most whites receive.

* * *

More Southern Workers Belong to Unions

A fact-finding panel of the War Labor Board recommends a minimum wage of 71 cents per hour in order to keep the hundreds of thousands of textile workers in the south above a sub-standard level of living, whereas the regional war labor board for the southeast has set a minimum of 50 cents per hour as against the request of the textile union for 60 cents. The average wage for textile workers in the southeast in December 1943 was $24 per week as against $44 for all manufacturing in the country, the average increase was $2 per week while that for other major manufacturing industries was $19. Protest against the WLB recommendation was made by the president of a church college who protested against setting "a superficial standard at sufficiently high level to protect inefficiency against competition with other labor."

More than half of all the textile workers in the south now belong to unions as compared with a negligible number in prewar days. The profits of the industry were six times as great in 1943 as in prewar days.

Reports come from several southern towns that the city councils are passing ordinances levying as high as $2,500 annual license fee upon union organizers and requiring a six months' residence before they can pursue their activities. Unions will make a test case of the ordinance recently passed in Athens, Tenn., and carry it if necessary to the highest courts.

* * *

Employer Must Grant Assembly Right

The Le Tourneau Company of Georgia, whose owner and manager professes to have taken God into partnership, operates a plant near Toccoa on a 6,000-acre tract. When his workers desired to talk organization they were refused the privilege of meeting on company property. The NLRB now has ruled that "an employer's right to control his property does not permit him to deny access to his property to persons whose presence is necessary to enable employees effectively to exercise their right of self-organization.

* * *

And So Forth

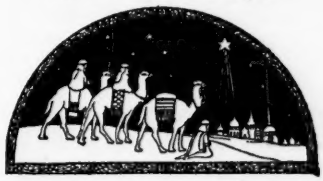
Results in two mountain counties raise the total of the 120 Kentucky counties that have voted dry to 80.

J. S. Johnson, who led in making Kingsport, Tenn., as nearly a model manufacturing town as the country affords, died recently.

A pair of evangelists have been holding forth in one of Nashville's largest auditoriums preaching on such subjects as "Armageddon," "A Thousand Years' Reign of Christ," "The Second Coming." The expensive advertising for these meetings was borne by collections and memberships in a health club.

Under the leadership of a Methodist layman and with the help of ministers of all denominations, good government clubs are being organized throughout Nashville to deal with law enforcement, especially with the "honky-tonks" that infest the environs of the city. They were able to defeat the

CHRISTMASTIDE SUGGESTIONS
For Pastor and People



CHRISTMAS PROGRAM FOLDERS in pleasing variety. Interesting, New Designs, lithographed in soft mellow colors to bring out their exquisite beauty.

PASTORAL LETTERS (Ready to mail). Expressing the pastor's friendship in just the kind of a message his people would enjoy. Hand-drawn lettering. Beautiful designs in colors.

CANDLELIGHTING SERVICE FOLDERS
CANDLE SETS FOR CANDLELIGHT SERVICES

ARTISTIC OFFERING ENVELOPES that invite more generous contributions.

STATIONERY that will serve as a fitting background for your personal greeting.

NOVEL COIN HOLDERS, Banks, Slot Coin Envelopes.

An Impressive Scenic Background for Platform
Boxes for Sunday School Candy

Our 48-page Catalog of Christmas Suggestions is available. It will be valuable help to you in your preparations.

Goodenough & Woglom Co.
296 BROADWAY, NEW YORK 7, N. Y.

One million copies sold!

As years pass into history they are often characterized by the books that have reflected the predominant mood of a people. Such a symbol of its times will be THE ROBE, a novel of enduring faith in a simple, all-encompassing ideal. Read

The Robe

BY LLOYD C. DOUGLAS

If you have already read it, speak of it, lend it.

$2.75 HOUGHTON MIFFLIN CO.

TWO VALUES FOR ONE

Assured Income for Life. Joy in Helping Others through Salvation Army Gift Annuities.

Learn how you may receive a Guaranteed Life Income that is safe, dependable and regular. Income tax deduction. Rates 2½% to 7%, depending on age. Write for FREE Booklet, giving age. Annuity Dep't. 30

THE SALVATION ARMY 130 W. 14th St., New York 11, N.Y.

If it's a Religious Book

TRY BLESSINGS

Send for our Free Catalogue of old and new books. Let your dollar buy double in standard and current religious writings, biographies, reference and scholars' works, etc. We buy libraries and useful second-hand books. Write today.

BLESSING BOOK STORES, INC.
Dept. cc, 63 E. Adams Street, Chicago 3, Ill.

MENEELY BELL CO.
TROY, N.Y.
High Grade Reconditioned Bells
Write for Information.

CHURCH PIPE ORGAN

Pipe organ with new electric action, 410 speaking pipes, 20 chimes, 35 stops, ready for immediate delivery and installation. Specification on request. Price $3,850.00.

CONNER PIPE ORGAN CO.,
Ada, Ohio.

Ask for free sample copy of the

20th Century Quarterly

Look it over, study it and plan now to adopt this constructive and illuminating study text in your class, your school, on January 1. Let Willett, Ewers, Stamm, Stuber, Luchs and Roy L. Smith lead your adult and young people's classes in a serious study of the Improved International Uniform Lessons.

THE 20TH CENTURY QUARTERLY
407 S. Dearborn, Chicago 5

Acts of the Apostles

By HALFORD E. LUCCOCK

No writer has done more than has Dr. Luccock in bringing the new translations of the Bible into the service of the Bible preacher. In this volume he makes Acts a book of "thrilling adventure."

$2.10

Willett, Clark & Co.
37 W. Van Buren, Chicago 5

granting of licenses to liquor stores in residential sections.

Tennessee Disciples of Christ have purchased a camp of 275 acres with adequate buildings for all their conferences on the Memphis highway 25 miles out of Nashville and are paying off the debt on Disciples House, near the main colleges of Nashville. ALVA W. TAYLOR.

Berggrav in Good Health

Norwegian Bishop Restricted to Home, But is Denied Visitors

LISBON, PORTUGAL, Oct. 2.—From Norway comes word that Bishop Berggrav, who has been under house arrest since 1942, is in good health, works hard at his desk, and is given permission to spend one hour during the day in the open air. He is permitted to see no one, but is reported to be bearing his detention with his usual faith and courage. From Norway also comes a report that members of Christian youth movements there experienced a spiritual awakening and have been active in the church's struggle to maintain its freedom. Congregations are reported to be much larger than before the war.

Sweden reports a new Christian society for postwar aid entitled "Mission Within Europe," which plans not only to give material aid to the needy in devastated regions, but also to evangelize and to aid in the reconciliation of peoples. It will work in close contact with the official ecumenical organs of the churches.

With the steady inflow of good tidings from the various war fronts, Portugal is appreciating the lightening of its burden as a neutral. There was rejoicing at the freeing of France, since Portugal has always regarded herself as having a special link with France.

The cardinal patriarch of Lisbon has just returned from a visit of several weeks to the Portuguese African colony, where he inaugurated a new cathedral. During the journey he was appointed papal delegate.

JOSE SHERCLIFF.

[Miss Shercliff, who is also correspondent for the *London Daily Herald*, is being transferred from Lisbon to Paris. Her next dispatch to The Christian Century will come from that city.—THE EDITORS.]

Rabbi Names Best Books

Dr. Freehof Begins Eleventh Year as Pittsburgh's Book Commentator

PITTSBURGH, Oct. 24.—Dr. Solomon Freehof, rabbi of Temple Rodef Shalom, begins the second decade of his famous book reviews on Nov. 15. These reviews attract audiences of many hundreds of people to the temple on Wednesday mornings. This year Rabbi Freehof has restricted his list to eight boks. The first four are built around types of character needed for these times, in his view. They are to be discussed on the four Wednesdays following Nov. 15. The second four deal with what America's place should be in tomorrow's world. They will be discussed on the four Wednesdays following Jan. 10. The titles chosen for this year are *The Razor's Edge*, by Somerset Maugham, *Anna and the King of Siam*, by Margaret Landon, *Yankee from Olympus*, by Catherine Drinker Bowen, *Joseph the Provider*, by Thomas Mann, *A Bell for Adano*, by John Hersey, *The World of Washington Irving*, by Van Wyck Brooks, *Basic History of the United States*, by Charles A. and Mary R. Beard, and *Time for Decision*, by Sumner Welles.

A prominent Jewish family has given office space rent-free for two years to the maternal health center of the Planned Parenthood Association. This enterprise, which is not included in the community fund, last year provided aid to 10,600 persons. It is campaigning now to secure a $10,000 budget for the following year. During the past year it has expanded its work among the Negroes of the city and has secured excellent cooperation from colored doctors and social workers.

A marriage and family consultation service is in the council of churches offices at 714 Investment building. Mrs. Celestia Stewart, a trained worker in personal counseling, has done exceptional work. The *Post Gazette* recently gave two columns to her activities. JOHN RAY EWERS.

Strahl Made Book Editor

North Dakotan Goes to Westminster Press, Philadelphia, as Associate

MINOT, N. D., Oct. 27.—Willard W. Strahl, for six years pastor of the First Presbyterian Church here, has been appointed associate editor of religious books for the Westminster Press in Philadelphia. A graduate of McCormick Theological Seminary, Dr. Strahl later studied in Germany and was for a time instructor in philosophy at Princeton.

As principal speaker at the four annual district meetings of North Dakota Congregationalists, held in October, Dr. Shirley Green discussed methods by which the Merom (Ind.) Institute, of which he is director, diagnoses and treats ailments of rural churches in Indiana.

At its June convention, the Norwegian Lutheran Church in America, which has headquarters in Minneapolis and is the dominant Lutheran group in North Dakota, approved a proposal to change its name to the Evangelical Lutheran Church. It hopes to be thought of as more than a church for Norwegian-descended persons. The proposal must be resubmitted to the convention of 1946 before this action becomes final.

ROBERT E. COREY.

Local Church Sponsors Own Credit Union

An active credit union has its place in the program of the Evangelical Congregational Church of McKeesport, Pa., of which John F. C. Green is pastor. As part of the current national drive to increase credit union membership, the local group is urging that young people start a savings plan by joining. Members are urged to take increased advantage of the borrowing privilege in order to pay cash for purchases and avoid carrying charges.

Charge Nisei Influenced New Deal Vote

Speakers at several Dewey meetings in

California asserted that Japanese American citizens from relocation camps, "95 per cent of them for the new deal," had been established in pivotal areas in the east where they could swing doubtful states, notably Illinois and Ohio, to the Democratic column. Specific assertions were reported by columnist Marquis Childs of the *St. Louis Post-Dispatch*, who pointed out that they can only contribute to misunderstanding and race hatred. He estimated that not more than 15 to 20 thousand nisei were eligible to vote this year, and that of this number many were still in relocation camps in the west and had not yet established voting rights there.

Rise in Traffic Deaths Involving Liquor

Thirteen per cent of the drivers and 14 per cent of the pedestrians in fatal traffic accidents during 1943 had been drinking, according to statistics released by the National Safety Council. This proportion has risen steadily since 1933, when 5 per cent of the drivers and 6 per cent of the pedestrians in fatal accidents were reported as to some degree under the influence of liquor. According to figures quoted recently by Mrs. D. Leigh Colvin, president of the W.C.T.U., 67 per cent of the persons committed to jail in New York state last year were booked for intoxication. Total cost to the state for their board and lodging was $845,000.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Are These Our Parents? (Mono.) *Melodrama.* Neglected children become involved with law, in indifferently done film purporting to deal with problem of delinquency. Defeats purpose by its *sensationalism,* naive solution. M

Marriage Is a Private Affair (MGM) John Hodiak, Hugh Marlowe, George Montgomery, Lana Turner. *Drama.* Frivolous wife ponders infidelities, plays at divorce, learns lessons—against lavish backgrounds, costumes, continuous drinking. Evidently supposed to point moral, but succeeds only in confusing values. *Annoyingly superficial.* M

The Merry Monahans (Univ.) Jack Oakie, Donald O'Connor, Peggy Ryan. *Musical.* Dances, acts, ensembles in tale of careers of two vaudeville families in early 1900's. Typical backstage story, its attention centered chiefly on teen-age performers. *Fairly entertaining.* M, Y

San Diego I Love You (Univ.) Louise Albritton, Eric Blore, Jon Hall, E. E. Horton. *Comedy.* Resourceful daughter moves young brothers, father to city to market latter's invention, encounters domestic woes, romance. Unexpectedly provides some good *imaginative comedy scenes.* M, Y, C

When Strangers Marry (Mono.) *Melodrama.* Bride arrives in city to find husband hiding from police, comes to suspect him of previous crimes. Improbable, amateurishly done, but *achieving more suspense* than many more pretentious efforts. M, Y

BEST CURRENT FILMS

For Family: The Adventures of Mark Twain, Going My Way, Home in Indiana, Madame Curie, Once Upon a Time, See Here Private Hargrove, Snow White and the Seven Dwarfs, The Sullivans, This Is the Army, Wilson, Wing and a Prayer.

For Mature Audience: Attack! The Battle of the Marianas, Destination Tokyo, Double Indemnity, Dragon Seed, Gaslight, The Imposter, In Our Time, It Happened Tomorrow, Jeannie, Secrets of Scotland Yard, Since You Went Away, The Song of Bernadette, Summer Storm, Two Girls and a Sailor, Voice in the Wind.

11-8-44

God's Dreams: 142 Poems by Thomas Curtis Clark

"Thomas Curtis Clark preaches the gospel of Christ as effectively through poetry as preachers do through their sermons. He is a lover of nature, of life, of man, of God. He is on fire for the gospel of Christ. His poems radiate the spirit of Christ, and proclaim the Christian faith. He is a prophet of social righteousness; a hater of war, unbrotherliness and injustice; and a lover of peace, justice and love. He is a Christian optimist: he faces the dark facts of this world but keeps on dreaming, hoping, working and praying for its redemption, and never loses faith in that 'one far-off divine event, to which the whole creation moves.' He is a poet-dreamer-preacher of faith, of trust, of immortality, of loyalty, of sacrifice and service.

"The author has compiled several volumes of 'quotable' poems which have been of untold service to numerous people. His own poems are as quotable as anything he has gathered elsewhere. Valuable for sermons, addresses, funerals, devotional talks." ILION T. JONES in *Monday Morning*

$2.00

Every Day a Prayer: Margueritte H. Bro

Just a few comments on this new devotional book

"A wonderfully helpful book. I read from the front toward the middle, then from the back toward the middle." *Annis C. Crawford, The Dalles, Ore.*

"Nothing stodgy, dull, over-weight about it. Has a lilt which takes you from one page to another." *Fred E. Luchs, Athens, O.*

"I have just finished inscribing copies for our overseas service men. The book will mean all the more to them because it was not written particularly for them." *C. L. Seasholes, Dayton, O.*

"My criticism—no one will be able to wait to read it, by days, through 365! It's the sort one can't put down." *Mildred Ogden, Kasganj, U. P. India.*

"I have found one thing which I want to give to all my friends!" *Winifred Rand, Chestnut Hill, Mass.*

$1.50

Hewitt's Trilogy

Highland Shepherds

"Like a breath of fresh air on a sultry day. Every purchaser, whether long in service or just beginning, should read it." *Harold W. Ruopp* $2.00

God's Back Pasture

"The city pastor, as well as the rural, will find the book a tonic in the face of current pessimism about the church." *Federal Council Bulletin* $1.50

The Shepherdess

"The Shepherdess is skillfully guided through the maze of bewildering situations that is the life of the minister's wife." *Crozer Quarterly* $1.75

Christian Theism

A Realistic Philosophy of Religion

By A. Campbell Garnett

"One of the most convincing empirical presentations of Christian theism that have been written." *John C. Bennett*

"An original and competent analysis of the nature of religion, and a constructive and persuasive interpretation of the validity of religious experience." *Religious Book Club* $3.00

The paper-bound edition of Paul Hutchinson's

From VICTORY to PEACE is now available

For special study groups, church forums, men's and women's classes, young people's groups, etc. Price 75 cents

The cloth edition, at $1.50, is still available

Willett, Clark & Co.

37 West Van Buren Street, Chicago 5, Illinois

Counsel on Preaching

BY Masters OF THE ART

[HALFORD E. LUCCOCK]

Dr. Luccock, for sixteen years professor of Homiletics at Yale Divinity School, is a master under whom many ministers have sat. A successful minister, he also served as editorial secretary of the Methodist Foreign Mission Board. He is the author of a number of books to aid the minister in his work.

In the Minister's Workshop

Here is the cream of Dr. Luccock's wisdom and study written in his own inimitable way, written to stimulate and enrich the thinking of the preacher as he goes about the task of preparing his sermons. Dr. Luccock gives the feeling that he is right at the preacher's elbow helping make the sermon come alive.

"This is probably the best homiletical textbook that has yet appeared, but like everything else that comes from Luccock's pen, it is strikingly different from everything else on the same subject. . . . Every preacher should read this book. It will help him check up on his preaching methods, however experienced he may be, and will give him original ideas for sermons and for life."—*The Churchman*

"Dr. Luccock never fails us. The wealth of material and the pungency of style combine to hold up our weary arms and put heart into us. The book is a delight and shall be by me, within reach."
—Dr. Paul Scherer **$2**

PREACHING VALUES in the Old Testament in the Modern Translations

"It shows how the Old Testament may be used in preaching without turning the sermon into a lecture on archeology. It makes the Old Testament live by linking it up to contemporary experience, while, at the same time, it gets at modern sophistry and evil more effectively by using the keen insights and marvelously effective thrusts of the writers of a bygone age."—Albert W. Palmer in *The Seminary Register.* **$2**

PREACHING VALUES in New Translations of the New Testament

"When the homiletic fires are burning low, let a minister turn to this volume. The author has selected from new translations by Moffatt, Weymouth and Goodspeed more than 150 texts which add a new significant idea or a fresh insight which does not so readily appear, if at all, in the more familiar language of the King James or Revised Version."—*Union Seminary Review* **$2**

[ANDREW W. BLACKWOOD]

Dr. Blackwood has had a notable career in home missions work and in important pastorates before beginning his teaching career at Xenia Seminary, Louisville Presbyterian Seminary, the University of South Carolina, and Princeton Seminary, where he has served as Professor of Homiletics since 1930. His writings in his field are widely known.

Planning a Year's Pulpit Work

Through concrete proposals which will help any preacher to plan an effective and popular teaching ministry, Dr. Blackwood aims to encourage original thinking in sermon composition and in planning a round-the-year pulpit program.

"A preacher who follows the path here marked out will be in no danger of running dry."—*Religious Book Club Bulletin*

"It does not serve as a crutch to the lazy minister who would borrow someone else's preaching, but will serve to make the minister dissatisfied with hit and miss preaching."—*World Call*

"The volume serves both to rebuke and to inspire both the seasoned (and perhaps 'rutted') preacher and the young workman who is still in his habit forming period."—*Lutheran Church Quarterly* **$2**

PREACHING FROM THE BIBLE

Based on the thesis that the most fruitful preaching is biblical preaching, this book makes a thorough analysis of those practical principles which underlie the development and preparation of effective sermons from the Bible. Dr. Blackwood gives detailed and concrete help to the minister who wishes further to master his Bible and to learn to handle its materials with increasing skills. **$2**

THE FINE ART OF PUBLIC WORSHIP

"A book for pastors who are seeking ways of making their worship services more uplifting and more meaningful. The selection of hymns, ways of planning the entire service, the meaning of the Lord's Supper, reading the scripture and leading in prayer—these and many other matters are discussed."—*Zion's Herald* **$2**

PRICES SLIGHTLY HIGHER IN CANADA

At Your Bookstore ◆ ABINGDON-COKESBURY PRESS